

LUTHER LEAGUE

REVIEW



“O God, from Whom all holy desires, all good counsel, and all just works do proceed: Give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.”

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA
Luther League Review

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PHOTO BY LAMBERT

Who Plants a Garden

*Who plants a garden works with God,
Co-partners they; their enterprise
Sunshine and rain and quickening sod,
Brown seeds to lift glad blossom eyes
Unto the blue of morning skies.*

*Plant then thy garden. Know ye not
Some barren place to make less bare?
God walked, they say, in a garden plot,
When Eden once was young and fair,
Thy garden too, may find him there,*

—Frances Crosby Hamlet

GIRL SCOUTS ARE PATRIOTS

By serving at home and by developing friendships with girls of other nations, they are helping build a real world community

By ANNE L. NEW

HOW can girls all over the world work together to make this earth a better place? How can there be understanding and common interests between the girls of China and the girls of Canada, the girls of India and the girls of France, the girls of Brazil and the girls of the United States of America?

They can work together and there can be understanding. To prove it, girls from thirty-one foreign nations are coming to Camp Andree, near Briarcliff Manor, N. Y., this August to join the Girl Scouts of the United States in celebrating their twenty-fifth anniversary. Each of these thirty-one countries, as well as the United States, belongs to the World Association of Girl Guides and Girl Scouts, and all these member countries are bound together by the Scout code which their Girl Scouts have voluntarily accepted. The Americans say, "A Girl Scout's honor is to be trusted." Les Guides de France repeat, "La Guide met son honneur a meriter confiance." The English cry, "Be prepared!" and the Japanese respond, "Sonaeyo tsunen!"—which is the way they say it in Japan. Almost a million Girl Scouts in the thirty-two countries believe that co-operation and friendliness among young people are the true basis for better international understanding.

They become friends by corresponding through an international letter exchange. The World Association maintains a permanent World Bureau in London which acts as a clearing house for international matters. If a troop of Girl Scouts is especially interested in, say, Czechoslovakia, they can be put in touch with members of a Czechoslovakian troop who will exchange letters full of suggestions for Scout activities and descriptions of how things are done in their country.

They become friends, too, by actual meetings. Almost every year, girls are sent from the United States to the permanent international Girl Scout Camp at Adelboden, Switzerland, to meet small groups of girls who have been brought there from other lands to get acquainted. These meetings are financed by the interest from the Juliette Low Memorial Fund, maintained by the Girl Scouts of the United States in memory of their founder, Mrs. Juliette Low. This year, instead of sending foreign girls to Adelboden, the United States has invited them to come here for the Silver Jubilee Camp.

At the camp, the foreign and the American girls will live together in small family groups learning practical lessons in tolerance and understanding by cooking their meals together, dividing up the chores (which Girl Scouts call *kapers*), and planning their own projects. Most of the girls from the United States will be able to speak more than one language, to help their visitors feel more at home. But the Girl Scouts have found that they can sing together around the campfire and learn how to weave a Norwegian rug or an Indian basket without many language difficulties. Learning to do things together is a good substitute for learning to talk

together. The Girl Scouts have found that the first leads naturally to the second. The girls will discuss the responsibilities that face all young people today so that they may go home better prepared to be the future leaders in their own countries.

All Girl Scouts of the United States and their sisters all over the earth know that a better world, like charity, begins at home. So they practice homemaking and hospitality in their homes and sometimes in their "Little Houses" (some of these are cabins and some are large houses, but each is a center for Girl Scouting in its community). They know that good citizens have responsibilities as well as protection and privileges, so they help in clean-up drives, make gifts to be distributed through organized charities, and co-operate with conservation and safety campaigns. They know that a better world needs healthy builders, so they practice common-sense rules of hygiene and outdoor living. They believe in honest workmanship honestly applied—the Girl Scout who whittles her knife and fork in camp and decorates their handles is encouraged to make her own design instead of copying someone else's.

This summer thousands of city girls who cannot go to out-of-town camps will learn something of the joys of camping by the day near home, when the communities co-operate with the Girl Scouts in their efforts to make the adventure of the out-of-doors available to all. Thousands of other girls will be having fun and making friends at the regular Girl Scout camps.

These principles of service, honesty, and health apply wherever Girl Scouting or Girl Guiding exists. In India, as in Canada, Mexico, and the United States, Girl Scouting is a progressive, constructive force. The Rani of a native state in India, who is also the Scout Commissioner, goes to camp with untouchables, in spite of her caste, and sets an example of good fellowship by doing her share of camp chores with the others and joining in all phases of camp life.

Talking things over, learning to work together to make something you both want, learning new songs and hearing new stories, cooking a lunch from recipes that came from a Hungarian Guide, and working cheerfully through dreary days at relief stations to bring comfort and amusement to homeless flood victims—maybe that doesn't sound like building a safe, splendid, new world. But how else would you begin?

Why talk about debt, doubt, disease, drugs, disaster, discouragement, depression, decay, disorder, danger, defeat, difficulty, discord, deception, disappointment, distrust, disagreement, dread, dejection, destitution, desolation, when you can just as well think and talk about peace, prosperity, plenty, power, pluck, persistence, purpose, promotion, possession, proficiency, progress, perseverance, prayer and paradise?—(Selected.)



CREED and FLAG



The words creed and flag are very significant. What do we mean by creed? We hear a great deal today about creed. Creed is a statement of what a man believes. It is an easy thing for a man to say, "I believe the Bible" but a more important statement would be "I believe what the Bible teaches."

Our Lord asked: "Whom do men say I am?" As His disciples gave their replies, He asked, "But whom say you that I am?" That is our creed.

The Bible is not our creed, the Bible is God's Word. Our creed is what we believe the Bible teaches.

Creed is that which marks the Church, not its members, whether they be intelligent, ignorant, rich or poor; it is its creed which makes the Church, therefore, a creed is very important.

Our creed delivered before Emperor Charles V at Augsburg in 1530 is the earliest creed of the Protestant branch of the Christian Church, and that is the creed around which we rally.

Now about the flag. Do we know the origin of the word "flag"? It is an unfortunate word. The word "flag" means "to fall behind." How we ever attained that word to signify the banner or emblem of the nation is past understanding. Our flag stands for our nation, the one thing that marks a nation is its flag. The flag is the emblem of the nation. It stands for the principles upon which the nation was founded. Therefore we have these two things combined into creed-flag. But the hyphen must be displaced by the word "and" as it is not the question of creed or the question of flag, it is the question of what these two are to each other. What relation has the flag to the creed? What relation has the State to the Church? In answer to these questions we dare not allow ourselves to be led in the thought that somehow the Church should come under the State or the State come under the control of the Church. There must be some connection between these two and the word "AND" is the very word.

The teaching of the New Testament and that of experience, both of the Church and the State, is that it is best to be separate. Where they have been combined the results have not been the best, either for the State or the Church. Lovers of power have always tried to have authority, not only over the material and bodily interests of men, but also over their spiritual interests. The exercise of this combined power, whether by the State or by the Church, has given the world some of the blackest pages of its history.

The Church is one thing and the State another, and while at places their interests and purposes overlap, yet the great fundamental purpose of each is widely different. Our Lord Himself taught that each must have allegiance. He clearly stated: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

We have no question about our duties to the Church. We know that Christ is the Head of the Church and that through Him it has a claim upon our

lives. We cannot be Christians and not love and serve the Church of the living God. At the same time we owe allegiance to the Government. We read recently a tract published by a certain group of so-called Christians in which it was definitely stated that the Gospel is a Christian man's only mission and work, and that he has no duties which he owes to the State. This is almost treason, for every Christian is also a citizen of some country and owes allegiance to some government and some flag. To these he must be true. God must be first, but our country must not be ignored.

The doctrine of separation of Church and State is very apt to be misunderstood and is used by unscrupulous persons for wrong ends. But the truth must prevail. So while the Church and State are separate yet it is the Church that furnishes the highest type of citizenship and the best ideals for the State. A good Christian should be a good citizen. He should be interested in the welfare of the State and of all that makes for its best development. There is only one possible conflict between loyalty to God and loyalty to State and that is if the State steps outside of its authority given by God and demands of a Christian what is contrary to God's will.

The Church cannot do without the State, neither can the State do without the Church. Each is necessary to the other and both to the well-being and highest life of man.

The State must afford protection to the Church against persecution and that which would break up the religious life in the Church. The Church must provide the moral dynamic necessary in order to just government, so that if the nation is long to endure, the morality, honesty, equal justice, righteousness, and love which are the outward expressions of the inner life and spirit of the true Church must become so incarnated in the lives of the individuals who constitute the Church and these qualities permeate the State. As youth of the Church it is essential for us today to rally around our creed as well as our flag for there are forces at work that have as their aim the breaking down of the true relationship between the Church and the State. We need to stand together as youth of the Church of the Reformation lest our nation return to the ages that are long since past.

The future of America rests with her young people. Youth of the Church of Luther, we who have received the heritage of this priceless civil and religious freedom, let us hold our citizenship as a sacred trust serving the State, serve God as private citizens at the polls. Serving the State, serve God by the acceptance and administration of public office as a public trust. Serving the State, serve God by the enactment and enforcement of just laws.

Let us acquit ourselves as Christian citizens and go forth in God's name loyal to our creed and faithful to our flag.

—P. M. K.



Travel Party

ESTHER BACHOFER
and
CONNIE STRANDWITZ



Roster: To advertise the social cut out pictures of boats, trains, automobiles, etc. and also scenes from typical vacations, and arrange them attractively, putting the place, time and date at the bottom of the poster.

Decorations: Put signs around the room such as, "100 miles to Miami," or use the vacation resorts in your locality.

Post Card Puzzles

Cut up post cards in about eight irregular pieces each. Place them in envelopes and have each couple work out its puzzle, with a prize for the couple first to succeed. Or cut in four irregular pieces. Give them out promiscuously, one to each person. Have the players scramble about to find the rest of their quartet.

Geographical Contest

Have players sit in a circle. Some one begins by naming a city—for instance, Atlanta. The next person must immediately name a city or State beginning with the last letter. It may be Arizona, Albany or Alabama, for example. If it is Albany, the next place must start with the letter Y, and so on. As players fail to respond, they drop out. No name of a town or state may be used more than once. The idea is to see who can stay in the game longest.

Travel

Distribute to the players pencils and papers and ask them to list as many different modes of travel as they can think of, such as train, aeroplane, automobile, bicycle, etc. After a set time, say five minutes, have each player count the number he has written, and the one who has the most should read his list to the group.

Fist Guess

Two equal rows of players sit on the floor (if the social is in a private home) or in chairs facing each other. For large groups, have several games of this at the same time. A coin is given to the end player of one row. While the opposite row of players watch carefully, the coin is passed from fist to fist with many gestures to deceive the observers. At a signal from the watchers, the passing stops and fists are dropped on knees. The observers, who have been seeking to follow the course of the coin, try to have the fists opened one by one, in such a way as to leave the fist with the coin until last. When the coin is discovered, the number of closed fists is counted and marked against the observers. Change sides after one try, and the row having the lowest score, that is, the fewest closed fists when the coin is found, is the winner.

Going To Jerusalem

Chairs (one less than number of players) are placed in a row, alternating seats front, back, front. As music plays, the players march around the chairs. When it

stops, everyone tries to sit down. One, of course, will be left without a seat. A chair is taken away after each time until the game is finished.

Chip-Chop

Players are seated in a circle with one in the center, who is "It." "It" points to some person in the circle and says "Chip" and counts rapidly to ten. The person indicated must respond by giving the first name of the player to his right. If "It" calls "Chop," the person responds by giving the name of the player to the left. If the person indicated fails to give the name of the person before "It" counts ten, that person takes the place of "It" and the game continues.

Flying Dutchman

Players form a big circle. A boy and girl stand outside the ring and start the game by running around the circle, holding hands as they run. One of them touches a couple in the ring and continue running around the circle as speedily as possible. The couple touched must immediately run around the circle in the opposite direction, also holding hands as they run. If the couple that was "It" beats them back to their position, they become "It" in turn and the game proceeds as before. When the running couples meet as they race around the circle in opposite directions it may take some maneuvering to avoid a collision.

Chant of Siam

The one directing the games tells a story as follows: "Owa" and "Tagoo." Use imagination and make the story a mystery, love story, or adventure story to suit the age and type of the group. End up with a charm to be broken, or a mystery to be solved, or some other end which can be accomplished by singing in a slow chant the three words "Owa Tagoo Siam" to the tune of America. The rhythm is perfect and as the tempo becomes more rapid, it evolves into "O, What a Goose I Am." When the players begin to realize the joke it is very funny, especially as it takes some a long time to get the spell broken. As each player gets the "spirit" of Siam, he comes to the front.

Bundled Up In a Barrel

All players are seated except one who is "It." The one who is "It" carries a cushion, kneels before some player and asks three foolish questions, such as: "Where were you last night?" "Do you like to travel?" or "How do you make a living?" The player must answer "All bundled up in a barrel" to every question, without smiling. If the person questioned smiles, he exchanges places with "It." If "It" does not succeed in making the first player smile, "It" goes to another.

Refreshments: Iced tea and cookies.

CANADA CALLS YOU

The late John Buchan, well-known as an author, and equally well-beloved as His Excellency the Right Honorable Lord Tweedsmuir, Governor General of Canada, is high in his praise of the beauties of the country it was his privilege to serve until his recent death. He says: "It offers every variety of landscape—the rockbound coast and strong, salty tides of Nova Scotia; the red cliffs and shining sands of Prince Edward Island; the great woods of New Brunswick; the forested hills and innumerable lakes of Quebec; the St. Lawrence waterway, the noblest approach to any country. Then there is Ontario, home of many industries and high farming, the Great Lakes, and then, after a thousand miles of prairie, the wall of the Rockies, and the mountain valleys and fjords of British Columbia. And last—only now being opened up—there is the huge North, with mile-wide rivers, and lakes the size of States, and natural wealth to be won up to the very edge of the Polar ice.

"We have a climate which, in certain parts, can be very cold in winter and very hot in summer, but which is always tonic. And we have months in the spring and the fall which, to my mind, are unsurpassed for beauty and comfort. We have every kind of sport: in winter—skiing, skating, snow-shoeing, and curling; and for the rest of the year such fishing as can scarcely be matched anywhere on the globe. The lover of animals, whether or not he is a hunter, will find much to interest him for Canada has a wide range of fauna and he can get very close to wild nature.

"Lastly, there are the people and their work. The traveller can see great industries in full working and also in their cradles. He can live in a long-settled land and also a frontier. And in French Canada he can find an ancient civilization intact and a long tradition faithfully cherished. It is not necessary for Americans to cross the Atlantic to feel the charm of Europe."

This is the Canada which calls you to vacation in her great natural playgrounds; this is the Canada whose Luther Leaguers are inviting you to attend the Biennial Convention of The Luther League of America in Kitchener-Waterloo, Ontario, in July, 1941. And here is a little further description of that particular section of the country which you will see when you come for the convention.

"Ontario, most populous of Canada's provinces, presents many amazing contrasts. It is Canada's greatest manufacturing province and her richest mixed-farming area. The blast furnaces of Hamilton—the Pittsburgh of Canada—vie with the shaft houses, mills and smelters of the great Porcupine, Kirkland Lake and Sudbury mining districts as producers of an empire's wealth. Her crops include Lake Erie burley tobacco, Niagara peninsula peaches and grapes as well as typical hardy Northern yields. Her landscapes range from pastoral to primeval; from peaceful old-English countryside to rugged untracked timbered highlands. There are magnificent trunk highways and trails through the bush; cosmopolitan cities and pioneer 'jumping-off' places. And Ontario's vacation lands, generously scattered over her entire area, are just as varied and consistently picturesque.

"East or West in this spacious province, you are never far from a holiday haven. You have the gem-like Thousand Islands in the St. Lawrence, a fairyland beloved by generations of holiday seekers; you have the Niagara Peninsula with its thundering Falls; Lake Erie's sunny shores; the blue water country bordering Lake Huron; the 30,000 Islands of Georgian Bay, and, last but not least, the lake-strewn Muskoka District through which the post-convention trip will take you.

"Ontario and the United States are linked by great International Bridges. Among them are the Ambassador Bridge (at Detroit-Windsor); the Blue Water Highway Bridge (at Port Huron-Sarnia); the Roosevelt Bridge (at Cornwall, Ontario); the Thousand Islands Bridge (near Kingston, Ontario); the Peace Bridge (at Buffalo-Fort Erie); the Lower Arch Bridge (at Niagara Falls); and the bridge connecting Lewiston, N. Y., with Queenston, Ontario. The ways to vivid Ontario are always open."

These descriptions are taken from a finely-illustrated booklet of Canadian scenes entitled "Canada Calls You." You may have a copy by writing to The Canadian Travel Bureau, Ottawa, Canada, or to Rev. Norman Berner, Chairman of Convention Publicity, Y. M. C. A., Brantford, Ontario.

TRAVEL

At this season of the year railroad, bus lines, steamship companies and travel agencies of all kinds entice us with alluring pamphlets of God's nature, and with tempting possibilities of a joyful and happy vacation.

Many of us will have the opportunity to see at least some small part of the world about us, which previously we had not seen, but a large proportion will do little or no actual travelling this summer. However, all of us can travel the world around if we are willing to make a small gift for the privilege.

It is no magic mirror that will be sold you for the purpose of a sight-seeing trip, but a one dollar, or five dollar or more gift to the Sustaining Membership Fund of The Luther League of America will give you this opportunity to travel.

The influence of the Luther League extends beyond the boundary of the United States and Canada. In India, Africa, South America, the Virgin Islands, Puerto Rico and Alaska, the Luther League strives to meet the needs of youth in their search for a life in Christ.

One-fifth of the budget of The Luther League of America is acquired by your Contributing, Sustaining, Gift, Alumni and Memorial memberships to the Sustaining Membership Fund. As you give you will travel throughout the countries of the world with the Luther League program.

If you travel this summer, before you start (you may not have anything left when you return), help the Luther League to travel by sending a gift to the Sustaining Membership Fund.

Should your travels consist of a walk around the block, or a sunbath in your back-yard, don't become discouraged but know that you are visiting the countries of the world through the Luther League by sending that gift to the Sustaining Membership Fund.

MILDRED GARTELMANN,
Chairman, Sustaining Membership Fund

SENIOR and INTERMEDIATE TOPICS DEPARTMENT

Senior Topics---Theme For July---"High Powered Educators"

July 7, 1940

Seventh Sunday after Trinity

THE PRESS

John 21:24, 25

(By Rev. Albert H. Keck, Jr., Sterling, Illinois)

Suggested Program

Hymns: 313, 119, 343 (Parish School Hymnal)

Scripture Lesson: Philippians 4:8, 9

Psalm 93

Prayers: Dear Father, Who hast placed us in a world of confusion, conflicting values, and mixtures of right and wrong: grant us the guidance of Thy Holy Spirit that we may discern and seek after the truth and the eternal, and give us the grace to view and understand our world always in the light of Thy Son, Jesus Christ, in Whose Name we pray. Amen.

Dear Lord, Whose Spirit canst pervade the commonplace and ugly and transform them into things of joy and beauty: come, we pray Thee, into the streets, fields, homes, and hearts of the world, and let Thy radiance and winsomeness rout sin and sordidness, for Thy Name's sake. Amen.

Bible Readings

Philippians 4:8, 9. We become like that of which we think; therefore, think on the finer things. To that thinking add the doing of the will of God.

John 21:24, 25. The record of the Word is true. How much more we ought to read it in view of its truth and life.

Colossians 3:2. Much as we need to understand what is going on about us we need more especially to seek knowledge of that which is vital to the soul.

Poems

What if we wrote truth in the press?

Would the public read

If we should sometime delete all the crime?

Would headlines recede

If life, sound, unspoiled, were the news broadcast?

As a people do we a press maintain

For national good or for personal gain?

—Gertrude B. Gunderson, p. 161, Vol. I,
"1000 Quotable Poems"—T. C. Clark

Quotations

"I read the newspapers to see how God governs the world."

—John Newton

"Newspapers are the school masters of the common people—a greater treasure to them than uncounted millions of gold"—Henry Ward Beecher

"The best Things, when perverted, become the very worst: So Printing, which in itself is no small Advantage to Mankind, when it is Abus'd may be of most fatal Consequences."

—Anonymous Pamphlet, 1712

"The press is a mill that grinds all that is put into its hopper. Fill the hopper with poisoned grain and it will grind it to meal, but there is death in the bread."—William Cullen Bryant

(Last two quotations from back of dedication page of "Freedom of the Press," by George Seides, Bobbs-Merrill Co., Indianapolis, Ind.—1935.)

"Headline University"

Just as rapidly and surely as the plates, rollers, and paper are brought together by the huge presses to form the familiar newspaper, that same newspaper with its stories, cartoons, advertisements, comics, and features molds the minds of the millions who read it. The newspapers, large or small, provides a "liberal" education at the small cost of three cents per day. We seldom realize the tremendous influence of this medium for imparting ideas and facts. The newspaper can direct and control the thinking and believing of mil-

lions upon millions of persons—and it does. By straight news, suggestion, directed campaigns, emphasis on certain themes, and many other means John Q. Public is educated and influenced.

"Education—Good and Bad"

There is good and bad education, and education in things good and things bad. We cannot here be so much concerned with the former—the mechanical and technical set-up and method; but must be concerned about the latter—the subjects and themes upon which the papers play. Here we find two extremes and a greyish and often questionable in-between. Newspapers can be, and often are, real forces for righteousness, good citizenship, and reform. There is even a general feeling (in many cases an earnest conviction) in the minds of many editors and news workers that their task is similar to that of the Church—the salvation of the world. A famous paper once remarked editorially that the newspaper "must, like the parish priest, be guide, counsellor, and friend." One of the first newspapers established after the adoption of the constitution carried and still carries as its purpose the inculcation of just principles of religion, morals, and politics. Regardless of these claims much education in that which is good has come about through the papers—reforms, truth, better citizenship, etc.

But without question, much that is bad has been fostered and is still presented by our papers. Not only is this true of the papers of a recognized lower standard, but of many of the accepted group. Crime, sex, brutality, sensation, and many other themes have a large place in our papers, and, whether there because of reader interest or publisher interests, develop not that which is good in people but more that which is bad.

The canons of journalism (which should be studied) adopted by various bodies suggest the high ideals which should control the press and refer definitely to decency, truthfulness, and like virtues.

"Where Christianity Enters"

Just what is the relationship of the problems of the press and Christianity? Any force which can influence, educate, and control is either an enemy or an ally of Christianity, for Christianity is necessarily concerned with the thinking and acting of people. Any agency which condones or promotes untruth, indecency, and other sins stands in opposing relationship to Christianity. Any influence which causes people to live only in the realm of the worldly or causes them to place undue emphasis on the worldly is at variance with Christianity. As Luther so often maintained, any reading which causes us to read the Scriptures less, is to be deplored; and in this instance many give in unduly to the enticements of the press. And, conversely with all we have deplored, Christianity must recognize the

value and worth of the press when under ethical or Christian control.

"Beware of Serpents"

One day a man in India went into his library and took a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. He thought someone had stuck a pin in the cover of the book. But soon his finger began to swell and then his arm and then his whole body, and in a few days he died. It was not a pin among the books but a small but deadly serpent. There are many serpents among the books (and newspapers) nowadays. People read and are charmed or fascinated by the stories and the way they are written and hardly notice the pin-prick of the evil that it insinuates. But it stings and poisons. Let us be on our watch against serpents and read only that which is instructive and profitable.—(Condensed from Concordia Pulpit—Vol. VII.)

Questions

1. What is meant by "yellow journalism?"
2. Are Sunday newspapers a hindrance or help to the Christian observance of the Lord's Day?
3. What are the evils in newspaper advertising?
4. What bad feature did the "Lindbergh-press" trouble bring out?
5. How could your local paper (or papers) be more Christian?

For Further Reference

George Seldes: Freedom of the Press.
Silas Bent: Ballyhoo.
Nelson A. Crawford: The Ethics of Journalism.
Frederick E. Lumley: The Propaganda Menace.
Oswald Garrison Villard: The Press Today
Walter Lippman: Public Opinion.
Stuart Chase: Your Money's Worth.

July 14, 1940

Eighth Sunday after Trinity

THE RADIO

Acts 1:8

(By Rev. Albert H. Keck, Jr., Sterling, Illinois)

Suggested Program

Hymns: 228, 258, 364 (Parish School Hymnal)
Scripture Lesson: Acts 1:8
Psalm 19

Prayers: Dear Father in Heaven, Who has called us to live in a wonderful world full of marvelous phenomena: we thank Thee that year by year men discover new possibilities in the air, earth, sky, and sea. We thank Thee for all the discoveries and inventions which minister to our comfort and pleasure, and pray that they may be used aright—to Thy glory and our growth in grace. We ask this in Jesus' name. Amen.

Dear God, Who hast wrought wonders of all kinds in Thy world: we thank Thee for the blessing of the radio with its helpfulness in time of need and its ministry to the lonely as well as its service of enjoyment to all men. Let it be used rightly, we pray, by people of pure hearts and clean minds. Make it increasingly a channel for the proclamation of Thy Word. May all who use it remember that it is possible only because of Thy wisdom of creation, who from everlasting to everlasting art God. Amen.

Bible Readings

Luke 8:18 (a). God's warning on the use of our ears.
James 3:10. How often this is true—not in the sense of profanity which is kept off the air, but in suggestiveness and that which curses us and our lives.
Ephesians 5:6, 7. In advertising and script of many programs are many "vain words."
Ephesians 2:2. While the phrase "prince of the power of the air" strictly interpreted does not refer to the radio, there is much in its suggestion for our thought.

Poems

"If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petalled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin
blue air—
Why should mortals wonder if God answers prayer?"
—Ethel Romig Fuller

A HYMN FOR THE NEW AGE

O Master of the modern day,
Our hearts are kindled as we know
Thou walkest still along life's way
As in the ages long ago!
And by the magic of Thy will
New worlds Thou art creating still.

We thank Thee that the truth moves on
With wireless wave and healing ray;
That yester's noon was but the dawn
Of brighter glories in our day.
And now by faith, in holy dream
We glimpse tomorrow's grander dream.

Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy Spirit into man!
God of the present age and hour,
Thrill us anew with holy power!

—William Steward Gordon

T. C. Clark—1000 Quotable Poems

Quotations

"Various assorted wave-lengths in the latest scientific equivalent of the ether would seem to be slight chains to bind the listener to the throne of God, especially when they can be broken by the turn of the wrist."—G. G. Atkins, p. 29, 30, Preaching and the Mind of Today.

"The Church has a right to fear Charlie McCarthy for the attention of the modern mind. He is a symbol of a world which is closing down upon the Church."—Bernard C. Clausen, Watchman Examiner, February 10, 1938.

"It appears to me that if we could have devised an arrangement for providing everyone with music in their homes, perfect in quality, unlimited in quantity, suited to every mood, and beginning and ceasing at will, we should have considered the limit of human felicity already attained, and cease to strive for further improvements."—From book, "Looking Backward," by Edward Bellamy. (Written 34 years before first professional radio broadcast.)

"It Floats Through The Air"

Words fail folks who try to tell of the wonders of the radio. This comparatively recent discovery and invention has changed the mode of our living (and thinking) in myriad ways. The poet's "the world is so much with us" is true today to an extent never attained before. Wherever we are—at home, on the street, in our automobiles, on trains, in stores—everywhere—the world floats in on our ears via the radio. It is estimated that about 35,000,000 radios were in use in the United States at the beginning of 1938—undoubtedly many more by now. By means of these radios the widest sort of a variety of things comes to our ears and minds—sports events, news, music of all descriptions, plays, advertising, opera, book reviews, forums, sermons, and a multitude of others. Some folks carry a radio from room to room; some never turn them off once they are started in the morning.

"The Confusion of Tongues"

Naturally such a medium as this has a tremendous influence on our lives. In radio advertising we are appealed to, begged, flattered, threatened, promised, and informed in a more and more confusing jumble of methods. In radio programs we have our choice of the classics or swing; of adventure or soothe-saying; of

various types of humor or purposeful education; in short, of anything we might desire. Some of it is good and some of it is bad. Because of censorship we are spared the more risque, but every now and then either the censors let down the standards or a little dirt just flies in. In every type of program there are individual problems. The news, children's programs and attendant advertising, and all the rest have definite lines to follow—sometimes adequate and other times inadequate.

In view of the wide variety of programs and the far-reaching influence of them we must be concerned about what they do to our minds and ways of living. If it is true as Merrill Dennison says that 75% of all programs are "tripe" then we need to be concerned. Or, if we realize the truth of Raymond Gram Swing's statement "If what the radio as a whole provides the American public as a whole is a balanced picture of American democratic civilization, we may well be frightened for the survival of that civilization," then we shall study the matter more thoroughly than we have.

"The Right To Choose"

Each individual or family has the right to choose that to which they will listen. This privilege of choice, as it is in every instance, is precious. It should be tempered with wise Christian thought that our listening may be profitable to us in every possible way. This is not to say that we must never listen to anything except the most serious and classical of programs. Indeed, often we need the benefits of complete relaxation with good humor or light drama. And we can be grateful that in the variety of programs available there are fine ones of all types. But here is one place where we personally must make the choice, and that choice is important. In the radio we have an opportunity to develop knowledge and appreciation as well as a means of entertainment and we should choose intelligently with a wise balance what we desire and what we need.

"Religion On The Air"

As Christians we ought to be concerned with the benefits and problems of radio and religion. The radio presents wonderful opportunities for the dissemination of The Word. It has been used in many ways already to the glory of God and for the more extensive preaching of the Gospel. Some of the advantages and benefits of preaching via the radio are: it reaches such a variety of people—from the lowest to the highest planes of living; it touches such remote places; it enables the sick and shut-ins to have more of the ministry of the Word; and it keeps before all men the Christ Whom they so easily forget.

There are problems connected with religious broadcasting, however. Some feel that it encourages people who should attend church to stay at home. This criticism is largely unfounded. A greater problem is connected with the fact that all types and shades of religion and religious teachings can go out over the air. Some of the greatest perversions of the Gospel go into millions of homes through the broadcasting of certain men and groups whose teachings are far from the truth. Added to this is the fact that it is increasingly difficult for true preaching to get time on the air that these false teachers and their influence might be offset. In the two largest networks, Columbia and N. B. C., the time for religious programs is free but only a certain

number of hours and programs are presented. The great perverters of the truth have their own outlets or buy time, and (this should be a warning to us) are on the air many more hours than the popular preachers or the nationally sponsored programs.

With all the problems we should rejoice in the radio with its possibilities for the Gospel of Jesus Christ. It means much that a radio sermon of truly Scriptural content and quality will draw millions Sunday after Sunday to their loudspeakers. And we should seek more and more to discover the means to use this medium for Christ far more than it is used at the present time.

Questions

1. List the religious programs on the radio about which you know. How many of these do you listen to? Which ones are Lutheran?
2. How do you determine what programs to hear?
3. Does the radio have more or less influence on people than the movies? The press?
4. Has the European system in broadcasting any advantages over ours?
5. What are the dangers in radio advertising?
6. Why does not a radio church service take the place of attendance at church?
7. Do you think that Christ would use the radio for preaching and teaching the Gospel?

For Further Reference

See Pamphlets and Booklets of Teachers' and Parents' Groups and Women's Clubs and the like.
Article by Dr. Meier in 1938 Concordia Pulpit.
See Report of Lutheran Laymen's Radio Committee and "Sunday Vespers" with Dr. Paul Scherer. Minutes of U. L. C. A.

July 21, 1940

Ninth Sunday after Trinity

THE MOVIES

I Corinthians 2:9, 10

(By Rev. Albert H. Keck, Jr., Sterling, Illinois)

Suggested Program

Hymns: 234, 274, 279 (Parish School Hymnal)

Scripture Lesson: I Corinthians 2:9, 10

Psalms 98

Prayers: Dear Father, Who hast given us the privilege of life with its enjoyments and pleasures: guide us, we pray Thee, with Thy divine wisdom that we may choose that which is good in Thy sight, and bring us finally to that last and lasting pleasure of eternal fellowship with Thee, for Jesus' sake. Amen.

Dear God and Father, Who hast given men the intellects and insights which have enabled them to discover and invent marvelous things: grant that with all progress there may be spiritual growth, and aid men to use means they have to the betterment of humankind and the revelation of Thy goodness and will, for Jesus' sake. Amen.

Bible Readings

Hebrews 2:9. Above all that we see and look upon, may we see Jesus.

Philippians 4:8. Think of and on the finer things.

James 5:5. Give pleasure its proper place in life, but not an undue place.

Quotations

"... the educative force of the movies cannot be overestimated. The movies are ubiquitous. The world is their classroom, and every man, woman and child, their pupils."—R. J. Cannon in "The Movies on Trial," Perlman.

"The film is a more potent means of communicating information than either speech or writing. More is learned, and what is learned is remembered longer."—George Green in British Weekly, June 23, 1938.

"It (the film) is molding the multitude into a super-sophisticated race, which, though not necessarily evil or immoral, lacks culture in the true sense of the word, and intelligence."—Andrew Buchanan, noted British producer.

"The Eyes of The World"

It has come to be accepted that the movies are the greatest means of influence among the agencies which affect the lives of people today. Regardless of whether this is true on the basis of the power of pictorial realistic presentation of ideas above any other type of presentation, it is true on the basis of the tremendous number of persons who subject themselves to this influence week after week. Even in these recent years of "depression times" over one-fifth of the people of the United States attend the movies at least once a week—over seventy million per week. And it is estimated that throughout the world an average of one hundred and fifty million persons per week see American pictures. When these figures are compared with the half million who might see an extra good play, the million who might read the best seller, and the two or three or five million who might read the most popular magazines—or the approximately thirteen or so million persons who attend church each week—one can easily see why the movies are considered so important. The eyes of the world turn to the silver screen—the eyes of a huge majority wait upon their cinema idols!

"When The Lights Go Red"

The lights of the movie houses brighten up our town and city streets with their dazzling brilliance. But there seems to be a very definite conviction among those who have given real study to the matter—and to many who have just casually observed—that in enormous proportion these lights are truly red—danger signals. It would be impossible here to state in any complete form the criticisms of the moving picture industry, but we list some of them and trust that you will follow them through rather thoroughly: first, too many pictures are full of vulgarity, immorality, and indecency; second, that pictures are overdosed with sex, crime, and horror; third, the private lives of many of the principals are a reproach to decent standards and particularly Christian standards; fourth, many things such as double-features, bank night and its variations, and the like are to be deplored; fifth, such a large number of full length pictures and shorts are trash; sixth, there is too much emphasis on the money-making end and not enough on the "what this is doing to people" side; seventh, block booking; eighth, the over-emphasis it demands and receives in the lives of people. There are of course many other accusations and criticisms, and many side-issues which arise out of these main ones. In recent years campaigns by the Church, teachers, women's clubs, parents organizations, and the like for the alleviation of some of these bad features have brought about some change, but much is yet desired.

"Entertainment vs. Education"

We call the movies a "high-powered educator" and believe that they are, but must recognize that for the most part they are produced for entertainment rather than education. This is not always true—for many films are pointed in their attempts to educate, and many are propaganda—but even where it is true we must recognize that whether they want it or no, they do educate people. There are those who contend that one hour in the show will nullify years of training; that we rear our educational institutions in vain unless we change the movies. Though the producers seek to entertain

(and would not dare to advertise they were trying to educate or enlighten) and though people go to be entertained—the problem remains because whether we will or no we are educated unmistakably by what we see and hear. If it is good, good! If it is bad—we go one more step down the ladder of degeneracy.

"Lest We Forget"

There is so much that is bad, so much that is at best questionable, that we may hesitate to commend that which is good. Much good has come through the movies. There have been some fine pictures filmed and shown, some helpful preaching done, some friendly philosophy imparted, some intense artistry revealed. Good literature, history, biography, and travel have been presented many times in an excellent manner. It is a sorry situation, however, that oftentimes on a program with something fine there is to be found some inane or profane short which counterbalances the good.

"The Christian Duty"

We suggest a number of things which the Christian must do in relation to the movie problem. First, never let the movie become a mania that encroaches upon your love for and obedience to God; secondly, do not support a "rotten" picture with your attendance; thirdly, study the accepted and available picture ratings; fourthly, do not allow your zeal for the "bright lights" to supersede your enthusiasm for the perhaps dimly lit sanctuary of the House of God.

"Additional Thoughts"

'Over and above this all, one instinctively rebels at seeing and hearing religion dealt with by writers and actors whose understanding of it is either tangibly and tragically limited or totally out of joint.' " * * * but those who understand that arch-truth of history, that the course of civilization depends upon the way in which the masses occupy and utilize their leisure hours, would ponder very seriously over the problems of what ought to be shown and what ought not to be shown * * * "—A Drama Critic—The Cresset, Jan. 1939.

"Criticism of the motion-picture industry comes down to this: The business is not intellectually honest because it is not intellectual."—William Allen White in "The Movies on Trial"—Perlman.

"In eight years close association with the Juvenile Court Clinic in Toronto, we have on no occasion been able to lay the specific act of delinquency at the door of the movie theatre. * * * We do not consider the movies a menace to children or adults. * * *"—W. E. Blatz, director of St. George's School for child study at U. of Toronto, in "Movies on Trial."—Perlman.

Questions

1. On what standards do you judge moving pictures?
2. Do the picture producers give the public what it wants? If so, is the blame on the producers or on the public?
3. In what ways could the movies aid the Church or Christianity?
4. What is wrong with "bank night" or other schemes of that type?
5. Are Sunday movies right or wrong?
6. How should the churches meet the challenge of the movies?

July 28, 1940

Tenth Sunday after Trinity

CHRISTIANITY IN ECONOMIC ACTION

Matthew 19:16-30

(By Rev. Albert P. Stauderman, Teaneck, N. J.)

Suggestions to The Leader

Interesting motion pictures on economic and social problems can be had through the Y. M. C. A. Motion Picture Bureau. For further study there is a wealth of material available. Some of the best is listed under the heading, "Youth Helping To Build a Christian Economic Order," in the pamphlet, "Youth Action on the Local Church." This is published by the International Council of Religious Education, 203 N. Wabash Ave., Chicago, and costs fifteen cents.

Suggested Program

Hymn: "Praise To God, Immortal Praise"

Psalm 1

Introduce the Topic

Read the Scripture: Matthew 19:16-30

Prayer: "O Lord, Who dost call upon all Thy children for constant service, we thank Thee for Thy good and great gifts to us. Grant that we may use all our possessions in Thy service. Help us to overcome earthly lusts and greed, so that nothing may prevent us from seeking first Thy Kingdom. Through Jesus Christ, our Lord, Amen."

Hymn: "Jesus, Master, Son of God"

Presentation of the Topic

Discussion

Offering

Special Feature

Hymn: "Look from Thy Sphere of Endless Day"

Prayer: "O Lord Christ, Who didst say to Thine apostles when they would send away the hungry multitude, They need not depart, give ye them to eat, enable us so to use our Father's gifts as to relieve the necessities of our brethren: and chiefly help us in our daily work so as to reflect the glory of Thy Spirit that they may come to Thee, the Bread of Life, and see their soul's desire and be satisfied, who livest and reignest with the Father and the Spirit, one God forever and ever. Amen."

The Lord's Prayer and Luther League Benediction

Bible Readings

James 1:9-11; 2:1-7; 5:1-6. Why was James so hard on the rich?

Luke 12:32, 33. Jesus told His followers to sell their property and give alms.

Luke 12:16-21. The attempt to use wealth selfishly is foolish. Matthew 20:1-16. The employer has a right to use his own money as he wishes.

Acts 12:12. Actual socialism was not practiced in the early Jerusalem Church. Mark's mother owned her own house.

Poems

*Watch well the building of thy dream!
However hopeless it may seem,
The time will come when it shall be
A prison or a home for thee.*

—Winifred Webb

*We must not hope to be mowers
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears.
It is not just as we take it,
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers.*

—Goethe

Christianity in Economic Action

The word action implies "doing something." On most subjects we are content to accept whatever fate brings us, without seriously challenging the necessity for it. Mark Twain is supposed to have said, "Everyone talks about the weather, but nobody does anything about it." To some extent, the same is true of our attitude in regard to social and economic problems that trouble us today. As far as our Church is concerned, let us admit that save for isolated congregations, there is an almost absolute lack of information about social and economic problems in the Lutheran church today. Before any "action" is even possible, there must be in-

formation and understanding of the scope of the problems. There is material for a life-time's study on this topic. But although our quotes and Scripture references have dealt largely with the problem of wealth, let us examine briefly the underlying reason for social and economic action.

First, **what are the problems?** The recent prolonged economic depression produced many a crisis in our communities, churches and homes and brought us clearly to understand that all is not well in our economic order. Efforts at solution have not proved un-
failingly helpful, but have in some cases emphasized the injustice.

Among the overpowering forces of society which affect the personal lives of every one of us are unemployment, unjust wage standards, poverty, old age insecurity, improper housing, unfair distribution of the nation's wealth, wide fluctuation of prices, lack of proper vocational guidance and many other related items. A new generation growing up with the "WPA, here we come" spirit adds to these problems the belief that society owes them a living. Surely, Christians and their leaders cannot fail to be affected by these things.

As a concrete example of a problem, why should there be underfed and undernourished children in one part of our country when farmers are exhorted to "plow under" crops because of huge surpluses in the warehouses? Why should prohibitive meat prices reduce the diet of low-income-group city dwellers when cattle-raisers are prevented from increasing their herds in order to keep the prices high? Obviously, God provides for His children abundantly. More than we can consume grows on our farms. But because of the faulty man-made system of distribution, some are doomed to go hungry. Do you see a Christian responsibility in working out the solution of a problem like this?

Secondly, **consider the non-Christian solutions.** Poverty and misery are worldwide. In some places tentative "solutions" have been found, only to create more apprehension among other nations. Russia has "solved" its problems by establishing a form of state socialism in which the individual initiative is reduced to a minimum. Other lands have adopted fascism, with strict government control over every phase of life. Even here we have our "Ham 'n' eggs for California" and the Townsendites, all promising an economic utopia. If we applied the teachings of Jesus to our problems with the same zeal that the proponents of these schemes show, what wonderful missionary results we would get!

Third, **where does your church stand on economic action?** Here is a table compiled by Dr. Frank W. Herriott of Union Seminary, New York, showing six possible attitudes for the church to take in the matter of social and economic action and reform. Discuss among yourselves the question, **how far** should the church go in economic action.

1. The church is to furnish the dynamic for reform (Personal religion emphasized in the hope that it will solve our problems).
2. The church is to point out needs and implications of social action in general (Informing her people, but not demanding any action).
3. The church is to attach importance to social issues (Provide facts in the church program and

help her people, as individuals, to decide what to do).

4. The church is to spread information about agencies striving for social action (Speakers, literature, etc., provided for members to learn from).
5. The church is to encourage small action groups within its membership (Direct connection established between religion and action).
6. The church as a whole is to take part in the social action program (Religious motivation provided for the causes, with the church acting as a unit).

These six steps in the ladder of social action practically cover the field of accomplishments in our land. On which step is your church? Most of our congregations will be found on step 1, and rarely have we Lutherans gotten beyond Step 4. There are many churches, especially in cities, which are organized along the lines of Step 6, however. In New York, the Community Church, the Labor Temple (Presbyterian) and Grace Church (Episcopal) would probably fall into this group.

Finally, what should we as intelligent Christian youth do right now in the field of economic action? For us all there is a definite need to adopt a true Christian outlook, to really care about what happens to our fellowmen. In every community there are some who are underprivileged or unemployed. What ought to be done about them or for them? Then we need widespread facts about present conditions. No individual instance can furnish a basis for widespread action. Then we need to analyze facts in an effort to determine the underlying causes for the present situation. We do this not to condemn the existing social order, but rather to understand it. Then we must develop our resources for finding and judging possible solutions. Keep emotion out of it and concentrate on a skillful technique for carrying out social reforms. In this field, communism and all the other isms have highly developed organizations and techniques for carrying out their programs. Christian action needs resourceful and intelligent leaders to carry on a progressive system of Christian social and economic action.

In conclusion, let us understand that this is an elementary approach to a great problem. For additional reading and study the following volumes and courses are suggested:

- Jesus on Social Institutions (Shailer Matthews), MacMillan.
- Social Creed of the Churches (H. F. Ward), Abingdon.
- Revolutionary Religion (R. B. Lloyd), Harpers.
- Youth Marches (D. A. Poling), Judson.
- Thy Kingdom Come—But Not Now (Margaret Slattery), Harpers.
- Christianity and Economics (Sir Josiah Stamp), MacMillan.
- Youth Action in Building a Christian Economic Order (Int. Council R. E.).
- Economics and the Good Life (F. E. Johnson), Association Press.
- Why Are There Rich and Poor? A Discussion Outline, Association Press.

Quotations

"She tells me that she is thirty-three years of age, earning \$27 a week as a bookkeeper; has a superior education; is Christian in faith and practice; and, conscious of some skill in the use of words, has a burning desire to become a writer. But when she comes home at night, she finds herself too weary and spent to take

up the pen and write. She asks, 'Is this the best I can give the world and the best the world can give me?'"—C. E. Macartney, in "Sermons from Life."

The Pharisees said "When may we expect the kingdom of God?" They had some conception of what it meant. It would mean a new era of social justice for God's people. It probably would mean economic prosperity. But they were not prepared for the answer of Jesus that they would find the kingdom of God in their own hearts.—Carl Knudsen, in "Zion's Herald."

"The first and greatest job of Christianity and the Christian ministry is to get our people to passionately desire a Christianized social and economic order."—Harry F. Ward.

Religion stands for the abundant life for all—all brothers and sisters under one Father God. Wealth today implies special privilege for the few which is not shared by the many. As long as the individual keeps control of wealth he is in danger of falling an unconscious victim to its corroding effects.—Jerome Davis, in "The Christian Register."

Questions

1. Does the Christian teaching of brotherhood involve a social responsibility for the welfare of others?
2. What are the chief social or economic problems in your immediate vicinity? Do you think these problems are only in your section, or are they nation-wide?
3. Re-examine the table of church social action. Which of the six positions mentioned comes closest to that held in your church? Which position do you deem most suitable for a Christian church? Which position do you personally subscribe to?
4. What organizations are now active in your vicinity with the aim of social or economic reform? List them. Which of these are radical or "crackpot?" Which are sincere? With which would you be willing to affiliate yourself?

Senior Topics For August

Theme: "SEEDS, WEEDS, SPADES"

August 4, 1940

Eleventh Sunday after Trinity

GROWING CHARACTER

(Parable of the Seed Growing)

Mark 4:26-29

(By Rev. Stephen O. Hirzel, Baldwin, New York)

Suggested Program

Hymn: "The Lord My Pasture Shall Prepare" (PSH 297)
Prayer (No. 24 PSH, Page 27)

Announce the Topic

Psalm 1

Scripture Readings: Mark 4:26-29

I Corinthians 3:1-9

Hymn: "Thy Word Is Like a Garden, Lord" (No. 123)

Presentation of the Topic

Hymn: "Father of Mercies" (PSH 118)

Offering

Closing Prayer

The Lord's Prayer

Suggested Prayer

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an example of godly life: give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ, Thy Son, our Lord. Amen.

Bible Readings

John 5:39
Acts 17:11
Matthew 7:6
Matthew 7:15-20
Matthew 20:1-7
Deuteronomy 6:5

Usable Quotations

*"The seed, the insentient seed,
Buried beneath the earth,
Starts from its dusty bed,
Responsive to the voice of Spring,
And covers mead and mountain,
Fields and forests, with its life."*

—Thomas

*We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.*

—Matthias Claudius

Thoughts on the Topic

It is seed time! Are you familiar with your catalogue? Have you selected your seed? Are you ready to sow?

We do not all have garden plots by the side of our homes, much less farms in this day of skyscrapers and multiple dwelling units; but we do all have a much richer field to work in, where the produce is of greater variety and the yield boundless. It is the vineyard where the children of God are growing character.

It is seed time here, too. Disease and death have devastated a strip along the river. Over on the east warfare has badly eroded the soil. Just beyond the fence is a bare spot—a lonely new neighbor. A promising youth down at the office is losing his grip on life; he is a very likeable chap, had good manners when he first came in but now he does not seem to care. He needs a little good seed right now. Then there is that corner of doubt just *inside* the gate. It could stand some good seed and a bit of intensive cultivation where so many folks trample it. Indeed it is a big garden and some spot in it always needs planting. Jesus said that its "Householder" went out early in the morning, about the third hour, again at the sixth and at the ninth hour, and even at the eleventh hour for more laborers to plant it.

But now is seed time. If you do not get after that erosion now, and seed it thoroughly, you are in for plenty of trouble. That bare spot will not always be receptive and the boy at the office may not be there tomorrow. "Go ye also into the vineyard." (Matthew 20:4)

Your Catalogue

What shall we plant? Where can we get good seed? How shall we sow it? These are questions it will pay us well to stop and consider. Most of us have some ideas like growing grapefruit on our breakfast table or grass on the parlor floor. Let us be sensible. Get a good catalogue and good seed.

The most successful planters in growing character were men who knew their Bibles: John the Baptist, Jesus, Saint Paul, Martin Luther. They were not quacks. They knew what could be done and they sowed sensibly the Word of God. Look at the way they could quote, not just words and platitudes, but pointed expressions from the Bible. This is the Word, the seed that produces a hundredfold.

Familiarize yourself with your Bible. Learn what good seed is before you try to plant.

"Selecting Your Seed"

Those who know their Bible realize that men were not created to be angels. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). Moreover, no two men are the same and no amount of regimentation and conformity will make them, either individually or collectively, perfect specimens. People do not "just naturally" grow into righteousness. Strong doses of education, either secular or religious, will not bring in the Kingdom. Christian character is more than this. Righteousness is of God. True Christian virtue can only be based upon the love of God for us and our love towards him (Cf. Deuteronomy 6:5). All this our Bible tells us.

Your catalogue will tell you what seed will grow where. Use it! Many a good seed has been zealously sowed at the wrong time or in the wrong place, planted too deep or not deep enough.

Parents and parents without number are saying, "We are not going to teach our boy any religion. Wait until he grows up and then let him choose for himself." A good idea is this religious freedom, but not sowed that way. It is too deep for the unlearned youngster.

A young lady went visiting one week-end and respectfully attended Sunday School with her hostess. Much to her entertainment—but repulsive to her inspiration—was a verse from Scripture that the school sang to the tune of "East Side, West Side." Too shallow!

An erudite devotional committee seeking a "broad-minded" discussion of the Crucifixion ruined an otherwise effective Lenten devotional by insisting on "approaching the subject objectively." Good seed all of it, but sowed in the wrong place.

You must be selective even in the use of the Word of God. Pick your phrases and ideas (which are the real Word) to suit the occasion. Make the most of your opportunities. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." (Matthew 7:6.)

Now Sow

Now read the parable of the Growing Seed. Your task is to sow; God giveth the increase.

Are you afraid? "We are laborers together with God." (I Corinthians 3:9 et al.)

Don't you care? Jesus commanded "Feed my sheep". (John 21:16.)

Don't you know how? "Search ye the Scriptures." (John 5:39.)

Give the boy in the office a word of appreciation, "Thank you," or "Nicely done, Jack." Visit the lonely neighbor with an invitation to come to church. The sick want a decent prayer or blessing and possibly a chat. Baby brother needs trustworthy commands. The intermediate wants sympathetic discussion of the deeper problems of life from a really Christian point of view. A missionary would appreciate a letter anytime; most welcome would it be right now.

Would not a little meditation with the Word of God received through open ears, eyes, mind, and heart help to seed that spot of doubt so that the next time some one passes through your gate he would find a more beautiful garden?

If you desire to see the fruits of Christian virtue now is the time to sow.

Discussion Questions

Is any other book of religion as good a source of seed as the Bible? What about secular ethics and child psychology?

How can you use your Bible without being reasonably familiar with it?

Is the "soil" as important to production as good seed?

Why not sow promiscuously? Which is worse: too much or too little?

What is "sowing with faith"?

To what extent do Bible memory verses help in growing character?

What is the advantage of daily Bible reading?

Why are you not a member of the Testament League of the Luther League?

August 11, 1940

Twelfth Sunday after Trinity

WHAT ABOUT WEEDS? (Parable of the Tares)

Matthew 13:24-30

(By Rev. Stephen O. Hirzel, Baldwin, New York)

Suggested Program

Hymn: "I Need Thee, Precious Jesus" (PSH 268)

Prayer

Announce the Topic

Psalm 130

Scripture Reading: Matthew 13:24-30

Hymn: "Yield Not To Temptation" (PSH 214)

Presentation of the Topic

Hymn: "Lord, Speak To Me" (PSH 279)

Offering

Closing Prayer

The Lord's Prayer

Suggested Prayers

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Jesus Christ, Thy Son, our Lord. Amen.

Merciful Father, give us grace that we may never presume to sin; but if at any time we offend Thy Divine Majesty, may we truly repent and lament our offense, and by a lively faith obtain remission of all our sins; solely through the merits of Jesus Christ, Thy Son, our Lord. Amen.

Usable Quotations

"God does not disappoint a caterpillar and the worm gets its wings."—Colver

"Am I my brother's keeper?"—Cain (Genesis 4:9)

"Be not overcome of evil, but overcome evil with good."

—Paul (Romans 12:21)

Bible References

Matthew 12:43-45

Matthew 7:1-5

Romans 12:14-21

Matthew 5:44-46

The Topic

The most difficult problem confronting conscientious Christian men and women at all times is what to do about the misfits, both in society and in our personal life.

The ready solution is to tear them up and throw them out. That is the easiest and most natural way. It seems reasonable enough and at times appears to be the most effective. It is the method pursued by old-time as well as most modern governments. Big business

does it too. As a matter of fact, plenty of churches have been doing it for years. However, in the parable of the Tares and in His remarks about the unclean spirit, Jesus tells us that this is not what God would have us do. If we but stop to think, it is not good government nor reasonable business. That method only stirs up more bitter opposition.

Where Do Weeds Come From?

We of the twentieth century hesitate to say that anything can come from nowhere. Weeds do seem to appear for no reason at all, but we refuse to believe it. Weeds must be sown. The Householder in the parable knew that "An enemy hath done this." (Matthew 13:28.) Someone is responsible for those weeds.

So, too, with the misfits in society and to a large extent in our own character: a pampered child, a misguided youth, a hardened business man, all are the result of someone's misdoings. Besides these, there are the illiterate and the "know-it-all," the immoral and the bully, who are mostly the result of someone's sins of omission. Just left to themselves, they grew up to be beds of weeds.

In all the world there are but a few more than a hundred real weeds. All the rest that we tear up from our flower beds are just old plants and their seed gone wild. Misdirected criticisms, good intentions carelessly expressed, unsympathetic taunts may have had their source in the Bible but too often they are in the way. From these have sprung up much of the hatred and misunderstandings in the world. We only too frequently sow weeds. "A man's worst enemy is his own self."

Who Does The Weeding?

Every garden needs weeding but even in our own little plots it is too tedious a job to separate all the little seedlings. God's finger alone is delicate enough to separate the tares from the wheat when it comes to human souls. We are too clumsy. How many times has a well-meaning benefactor ruined the moral of the needy with his "charity"? It is a terrible thing at any time for the innocent to suffer the punishment of the wicked. Be careful what you do! This is not **our** job. Even Jesus hesitated in giving a snap judgment: "Man, who made me a judge or a divider over you?" (Luke 12:14.)

It is bad enough to separate one's self from the fellowship of others without forcing that condemnation upon those we do not understand. Here, too, we might say, "What God hath joined together let not man put asunder."

Moreover, a well-weeded garden, even one whose soil has been sterilized, will not remain clean. The spores of weeds, like the unclean spirit gone out of a man (Matthew 12:43-45) drifting "Through dry places seeking rest and finding none," descend upon the plot that is empty, swept and garnished. Seven more weeds spring up where one was uprooted.

Psychology has taught us to be careful of inhibitions. Spoiled and conceited, are you? Don't take on an inferior complex in their place but go out and prove your worth. Most braggarts underneath are terribly afraid of other people and they try to deceive themselves and their associates into a more favorable condition. Most of them succeed, too! Their new spirit, then, is worse than their original fear.

A disturbing element in a society is not entirely squelched by closing the doors to them. They will talk just as much when they get outside. The reactionary propaganda that is stirred up by a political massacre is just as deadly as the rebels who were executed.

A strong spirit is harder to kill than old weeds. What then?

Extermination or Overcoming?

Christianity is not a negative religion as so many "Protestants" seem to think it is. Jesus came not to destroy but to fulfill. Descendants of the Conservative Reformation ought to know this lesson well. We ought to "know that all things work for good to them that love the Lord." Then, take into account those weeds who seem to be so queer. "Napoleon" over at the asylum also thinks the rest of the world is crazy. It may do us good to adjust our viewpoint. At least give them a chance to be put to good use.

Where it is certain that we have to do with one of the real hundred weeds, the Christian way is to "overcome evil with good": plant enough good seed to counteract and turn the bad. This is our task; the reaping and separating is God's business. He is Judge of all.

Discussion Questions

To what extent has a Lutheran Pastor the right to excommunicate?

Is civilization man-made or God-given?

Why should a state be responsible for those who are anti-social?

What can a Sunday School teacher do about a pupil who is continually a disturbing element in the class?

Who has the right to prevent an undesirable from coming to church? to Sunday School? to Luther League?

Interpret Matthew 5:29-30 consistently with the parables of the Tares and of the Unclean Spirit.

How do you get rid of a bad habit?

Why not "just be natural?"

August 18, 1940

Thirteenth Sunday after Trinity

SPADES FOR A TREASURE HUNT (Parable of The Hidden Treasure)

Matthew 13:44

(By Rev. Stephen O. Hirtzel, Baldwin, New York)

Suggested Program

Hymn: "Open Now Thy Gates of Beauty" (PSH 308)

Prayer (No. 34 PSH, Page 28)

Psalm No. 8

Scripture Reading: Matthew 13:44

Hymn: "Faith of Our Fathers" (PSH 139)

Presentation of the Topic

Hymn: "Pass Me Not, O Gentle Saviour" (PSH 207)

Offering

Prayer

The Lord's Prayer

Suggested Prayer

Our Father, we pray Thee, give us clean hands, clean words, and clean thoughts; help us to stand for the hard right against the easy wrong; save us from habits that harm; teach us to work as hard and play as fair in Thy sight alone as if all the world were looking on; forgive us when we are unkind, and help us to forgive those who are unkind to us; keep us ready to help others even though it be at some cost to ourselves; send us chances to do a little good every day, and to grow more like Thy dear Son; this we ask in His name. Amen.

Suggested Quotations

*Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to its summit round by round.*

—J. G. Holland

*Hope springs eternal in the human breast,
Man never is, but always to be blest.*

—Pope

Treasury of Everlasting Joy.

—Shakespeare

*God's ways seem dark, but soon or late,
They touch the shining hills of day.
The evil cannot brook delay,
The good can well afford to wait.*

—Whittier

Helpful Bible Verses

Philippians 3:7

Isaiah 55:1-3

Revelation 3:8

Thoughts on The Topic

Is there anyone, even in this Twentieth Century, who does not like a good treasure hunt? All its mystery, its suspense, its exertion and excitement and finally its redeeming prize should be the adventure of every wide awake Christian; for Jesus said that the Kingdom of Heaven is like a hidden treasure. It is not always too evident. But we have clues which we might trace down. We have to do some clever work to approach it and the closer we get to the real thing the more complicated it gets. Then when we have found the prize, we know that it is worth everything we have put into getting it. A man will "sell all that he has" to buy it. Read also Matthew 13:45-46.

Moreover, we do not have to leave this room to engage in our treasure hunt this evening. "The Kingdom of Heaven is at hand." (Matthew 10:7.) "The Kingdom of God is within you." (Luke 17:21.) The substance of that treasure is the theme of this month's devotionals: viz. Christian Character. Indeed, to find a Christian heart is worth everything else in the world. A good man is a pearl and a virtuous woman is worth her weight in gold.

Suppose we engage in this treasure hunt.

Locating The Treasure

There is a great deal of chance in the locating of hidden treasure, especially in these times. Indications are so deceiving. In a highly cultured society everything seems to be indicative of good character and it is hard to get underneath to the real thing. The foliage and top soil is so rich. On the other hand there is no one so low as not to have a spark of the divine in him. Where there is life there is hope. Remember the penitent thief on the cross; to him Jesus said, "Today thou shalt be with me in paradise." (Luke 23:43.) Do not be a skeptic; there is no romance and adventure in his soul. Neither be too gullible? Get a spade and try to unearth the treasure.

There is that "wall-flower" who comes to every meeting but never says a word. Why do you suppose he is so regular? There are some others always eager and helpful when they come; but why do they not take the topics more often. Well, why do not you? There is some treasure hidden away in the field there. Let's bring it out!

Making The Dirt Fly

Jesus had little to say about the actual digging that the man did in the parable. Notice that he re-hid the treasure he had found immediately. In answer to the questions above the inevitable thing is to uncover a lot of dirt. Careless spades are apt to do a lot of "Mud slinging" and greedy people, like pigs, will do a lot of prying into what is none of their business. Now this kind of thing we cannot tolerate. Jesus knew a plenty "what was in men" but you never saw Him smearing the landscape with what he ran into. The sin that lays upon a man's heart and keeps his personality from developing into that which God had intended for him is his business with God. The only way he can dispose of it is to expose it to the light of God's Sun in Christian confession and receive divine absolution. This a man has to do himself, no one can do it for him. You do it for yourself and then the worst critics will not be able to get in any "Digs" about you. It is not the dirt that we are concerned about in a treasure hunt, let's see the treasure. "Set your affections on things above, not on things on the earth" (Colossians 3:2).

Lifting Out The Treasure

Ah, now! look at that treasure! Is it not worth all that you have to find it? Or do not you know precious things when you see them? They are not the tinsel, but the tiny gems. See why you had to be so careful?

Most of us are modest, even too modest, about our fine qualities. Our masculinity, our shrewdness, our pomp and splendor, ability to dance, our gay adventures—these we will talk about and make a great fuss over. But our honesty, our devotion, our confidences—these we want to protect. Underneath we like to have them recognized, even to the extent of feeling hurt should they be doubted, but when complimented for them we say, "Oh. That is nothing." We refuse to have them paraded because we regard them too highly. These are our treasures. Everyone has some of them which he hides away as soon as he finds them. We know they cannot be destroyed but we do not even take the chance of their being scratched in the mad struggles of the world.

Even treasures are doing no good hidden away, however. The man who re-hid his prize merely anticipated the time when he should use the treasure in place of everything else that he had. That is making good on your discovery. Put it to use. Especially is this true of virtues. They die and the next time when you want to use them or just look at them they are dust. Bring out the treasure. Give them a chance to radiate and express their beauty.

This is sometimes a specialist's task, we often need help in developing even our own selves. The Bible ought to help. Contact with other Christians, with the lives of the saints, with the living traditions of the Church, this will lift out the treasure. They are the tools in this treasure hunt, the spades.

Discussion Questions

Are there qualities of character which you have a right to expect in every Christian? Can your Pastor be lacking in any?

To what extent can the fruits of Christian virtue be copied?

Is all virtue usable either now or later? Does utility (usefulness) determine whether or not a quality is a virtue?

How far ought the officers of a Luther League go in trying to bring out the hidden qualities of shy members?

What is the relation of faith healing to this bringing out of hidden treasure?

August 25, 1940

Fourteenth Sunday after Trinity ZEAL PAYS DIVIDENDS

II Timothy 4:1-8

(Rev. Willard H. Hackenberg, Detroit, Michigan)

Suggested Program

Prelude

Hymn: "Onward Christian Soldiers" (PSH 293)

Psalm 8 responsively

Prayer (PSH No. 52)

Scripture Lesson: II Timothy 4:1-8

Hymn: "Awake, My Soul, Stretch Every Nerve" (PSH 286)

Presentation of the Topic

Discussion

Hymn: "Fling Out The Banner" (PSH 166)

Sentence Prayers and Lord's Prayer

Closing Hymn: "The Son of God Goes Forth To War" (PSH 291)

Benediction: Let the Leader read Hebrews 13:20 and 21

Poems

Selections from H. W. Longfellow's "A PSALM OF LIFE"

2. *Life is real! Life is earnest!
And the grave is not the goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.*
7. *Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.*
8. *Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*
9. *Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.*

A POSTAGE STAMP

*"There was a little postage stamp
No bigger than your thumb,
But still it stuck right on the job
Until its work was done.*

*They licked it and they pounded it
'Till it would make you sick.
But the more it took a lickin'
Why the tighter it would stick.*

*So friends, be like the postage stamp
In playing life's rough game,
And just keep on a-sticking
Though we hide our heads in shame.*

*For the stamp stuck to the letter
'Til it saw it safely through.
There's no one could do better!
Let's keep sticking and be true."*

Quotations

"Six times a spider has built its web outside my study window, and six times I have destroyed it. Tomorrow morning I am sure it will be there again. To prevent a spider from building its web time after time

in the same place, you have to kill the spider. If we men had the persistence of spiders we'd amount to something."—Thomas Dreier.

"Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter."—Martin Luther, on entering Worms.

"Teach us, good Lord, to serve Thee as Thou deservest:

"To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labour and not ask for any reward
Save that of knowing that we do Thy will."
—St. Ignatius Loyola (Prayer for Generosity.)

"Cromwell, I charge thee, fling away ambition,
By that sin fell angels: How can man then,
The image of his maker, hope to profit by it?
Oh Cromwell, Cromwell,

Had I but served my God with half the zeal
I served my king, He would not in my age
Have left me naked to my enemies."

—Shakespeare, King Henry VIII (act 2, scene 2)

What Is This Thing?

Don't take down a dictionary to discover what zeal means. The word comes from the old Greek source and has a strange and sinister interpretation today. We don't like zealous people, because they are too ambitious, or too jealous to be of much good socially. So we put them aside and don't have anything to do with them. But we can look other places for definitions of the word zeal, look to the lives of some men who have had this quality and have revealed that it's good.

"Zeal is the fire of love, active for duty—burning as it flies" said Williams. It presents both sides of the picture. It expresses the good points and also leaves room for the bad.

Danger Ahead!

If zeal is a fire, we must be careful of it. Sometimes fires are good things. They heat our homes, create heat with which steam is liberated to run the wheels of industry, they make steel a possibility, and meals worth eating. But fires also can burn down houses and sear flesh! That's the reason we must keep fire under control. And zeal must be controlled too.

There were people who lived at the time of the Christ called zealots, who were anxious to overthrow the yoke which Rome had placed upon the people of Palestine. Their chief representative was Barabbas, one whose whole life was given over to securing the freedom of the Jews suddenly, quickly, and in the least possible time, no matter what the cost; and this led to troubles with the government, with the people, and with the "way of the Lord."

But at the same time Christ lived! His life radiated the zeal which was of the good. Christ, too, had a plan to free people, but it didn't work by brute strength. Christ's zeal was good, because His zeal was controlled. Barabbas let his zeal run away with itself, and like a fire it burned instead of heated.

Perhaps that's the reason that William Penn said "to be furious in religion is the irreligiously religious." He looked at one side which zeal presented and saw the danger. Someone else looked at the other side and

saw the good which zeal does and then said—"Nothing can be fairer or more noble than the Holy fervor of true zeal."

Where Do We Find The Real Thing?

If zeal is dangerous we must be on guard that we find the real thing, and be careful that it doesn't run away with us. Ordinary feelings so often don't mean much, but extraordinary emotions carry us away. So these great emotions that we sometimes feel are the indicators which show us where zeal can be found.

Christ saw sin in the heart of man. He knew what it did to people, how it tore them down physically, mentally, and spiritually; and with great fervor he did something about it. He didn't allow his desires for the removal of sin to carry him away from all reason, but steadily and steadfastly he did something which would remove sin from the world.

When men see sin, and the need of mankind for freedom and forgiveness, they have discovered the way in which zeal is born. Simply by looking out upon mankind we can discover ten thousand things which are wrong, and ten thousand more things which are injurious, and yet these things persist in their existence in the world.

Mankind needs many things, and every one of the needs which come to our attention can be a match to light the flame of zeal in our hearts.

What Does Zeal Do?

When Christ saw the sins of man there blazed in his heart a flame which demanded every ounce of his strength so that sin might be wiped out. His whole life was given over to removing sin from the world. He set his teachings so high that man could not fall into sin by following them. And then he did something else. He set His face steadfastly toward Jerusalem to endure the Cross and thereby save man. That was the ambition of Christ, and he carried it out even though it meant his death.

Simply opening our eyes to the great tragedies of life often brings us the vision of great tasks to be done. And when great tasks are done, it usually is someone with great zeal who has accomplished them. But men don't just want to do something for their fellowmen. No one has been created with a great sympathy. Sympathies are developed. They are the outgrowth of deeper understandings which others have had. That's where the Christ makes such a difference in the actions of men. It was this sympathetic and zealous Christ who showed the way for mankind. He taught folk how to love one another. He revealed the way to do things to the souls of men. And from the Christ and His Cross there has come a spirit that has moved men to perform tremendous acts for their fellowmen.

Lincoln spent a part of his youth traveling down the Mississippi on a raft. It was during this trip that he first saw the evils of slavery. He saw people abusing an old slave upon the levees, and said then, "Some day my chance will come, and I shall hit this thing hard." And his chance did come, for with great zeal Lincoln pursued this task, even though it almost caused the destruction of the Union of the States, which Lincoln loved so well. It made Lincoln one of the saddest men of his day, but it also made him the liberator of a race.

When men keep their eyes open to the conditions in which men live they are often prompted to do something to change the situation. In the 19th century, London streets did not provide the best place for boys to play. One day a young man saw the conditions in which youngsters were being brought up, and with great earnestness he decided to change them. He invited the boys to use his room as a place for meetings and for play. The group grew larger and larger, and George Williams still cared for them, and when the task grew too great for one man to handle he persuaded others to help, and from his understanding of boys, and the work which he did in London, he created the Y. M. C. A. which still carries on. George Williams kept boys off of the streets and his zeal continues in the activity of a great organization.

William Booth first found out what Christ had done for him, and then he organized the Salvation Army. Schweitzer first discovered God's love for him and then left his pipe-organ to bring health and hope to the savages of Africa. Father Damien first saw the way in which Christ loved him and then he was able to suffer with the poor, leprous folk in the islands of the Pacific. Their zeal in performing great deeds was first discovered when they saw the Christ and His Cross, and then they were able to see the needs of mankind.

Where Does It Lead?

And when man sees the need of mankind and carries out some action whereby that need is fulfilled, he is doing God's will in the earth. Wherever people have been prompted to do good to their fellowmen, and earnestly have struggled to do that good which they have accomplished, they have served the Christ. Not only served Him, but found Him. The Apostle Paul served his fellowmen and yet proclaimed "For me to live is Christ." He said that he no longer lived, but Christ lived in him. So Paul's actions were the actions of the Christ, and Christ's actions were carried out through Paul. So Christ's action is found wherever folk take up the burden of Christ and help their fellowmen. But to live Christ was not the highest aim of Paul, because he continued "To die is gain," because sacrifice was the way of Christ, and it was to be the way of Paul. Paul's life was given to Christ in serving his fellowmen throughout the earth, but in his death he could serve Christ more.

The Pay-Off

So with great zeal Paul continued his work, caring for the Churches, ministering to their needs, enlightening, guiding and directing them, physically and spiritually, until his life did end in Rome where the forces of the world first caught up with him.

But that was not so bad, at least not for Paul. He knew the joy which Christ experienced as He faced the Cross, and Paul faced his death with the same emotion. He wrote some last words to his friend Timothy, but we can hardly read them today without singing them, "I have fought a good fight, I have finished the course." Paul faced his death joyfully, because he had lived his life zealously.

The Cross is often the end of zealous souls. Christ knew it. Paul rejoiced in it. Father Damien discovered it, as did Lincoln, but they still persisted to carry on their work, despite the cross which was at the end of their road. And from their crosses we can discover new life in the earth. Truly, he that loseth his life shall find it! Zeal often brings the dividend of a Cross, but the Cross brings life!

But crosses are not the only dividends of zeal. Sometimes it brings happiness and peace, or perhaps the greatest adventure of life, because men have lost themselves in performing a great and needful task. Zeal brings a strange light to the eyes of men, a distinct satisfaction because they know they are doing right. Zealous men live deeply, courageously, fully, because they've found first the Christ that loved them, and have been able to return that love with all their hearts in service of their Christ and their fellowmen. After all, isn't that what we want from life?

Questions for Discussion

1. What are some objectives in life which may be zealously pursued?
2. Why do so many crying needs of man go unnoticed?
3. Outside the field of religion, who have been the most zealous men?
4. What are some needs or difficulties of your congregation that you can overcome?
5. Why don't young people get excited about Christ?
6. Has anyone in your League actually been zealous in performing a task for the Church?

INTERMEDIATE TOPICS—JULY—The (E) Series

July 7, 1940

Education Through Nature—God's Care

Matthew 6:25-34

(By Rev. Paul M. Kinports, D.D., Executive Secretary,
The Luther League of America)

We have every reason to believe that God cares for us. He has considered all our needs and has made provision for them. He provides sunshine and rain to make the crops grow if we will sow the seed. If we look about us, we will see that He has given us many

useful things. He cares for the birds, bees, flowers and the many other things of His creation; but above all He cares and provides for man whom He has made in His own image.

The Father Knows

God takes a personal interest in all His work of creation. God takes knowledge of each one. He not only takes care of the whole world, but His interest is taken in each one of us. Even unto the smallest thing which has to do with the needs and welfare of our life. God takes thought. It is good to know that God has us

in mind and that He is thinking of each one of us and that He makes provision for us.

God takes care of the birds of the air. He sees that they have food in due season. Of course, God does not treat them right along as the mother bird treats its young when they are in the nest. We have no doubt watched the robins. The parent birds bring the food, the little ones open their mouths. But even the parent birds do not continue to bring food; they only take care of the little ones until they are able to take care of themselves. The little birds then get out of the nest and after they have grown sufficiently, hustle for their own food.

We Must Help

God will not let us sit down, doing nothing, while He provides and brings us what we need. We must use the power which He has given us and procure the things which He provides. As we go along in life, if we do what is rightly expected of us, God will see that we are taken care of. God does take care of His own. The following words, taken from a leaflet issued by the United States Health Service, are worth our consideration: "So far as is known, no bird ever tried to build more nests than his neighbor; no fox ever fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay aside enough nuts for two winters instead of one; and no dog ever lost sleep over the fact that he did not have enough bones laid aside for his declining years." Provision has been made for all. Nothing has been overlooked. Where there is a need a supply has been arranged. Just what is needed God has furnished. To obtain these things God has given just enough labor of hand and brain are needed to aid us and make us grow.

We Know God Cares

We know that God is love and cares for us, not only because the Bible says so, but because He proved it by sending His only begotten Son into the world that whosoever believeth on Him might not perish, but have everlasting life. In this He shows His love for the world and benefits all of us as we accept Christ, the greatest Gift of God to man.

God's Love

God's love is like a well-spring in a desert; it will cool and refresh; it will give new life and hope. If we would have strength for each day, go to Him trustingly, simply, as a child goes to its parents, and make our needs known. His ear is ever open to the cry of His children. Through prayer we ask God to meet our needs. If our prayers are not immediately answered, let us not think that God does not care for us. Maybe it would not be to our advantage to have our prayers answered as we want them. God knows what is best for us.

July 14, 1940

Education Through Nature—Beauty of Nature

Luke 12:27-28

(By Rev. Paul M. Kinports, D.D., Executive Secretary,
The Luther League of America)

(Suggestions, helps and program are printed in the "Intermediate Quarterly Helps.")

God's Inspiring World of Beauty

What kind of thoughts do you have when you sit by the hour in the end of a boat and watch for a nibble at the end of your fish line? My guess is you are not finding fault with your teacher or planning ways to get even with John because he put his foot in the aisle and tripped you the other day. No, "a feller isn't thinkin' mean out fishin'." Just to be out in the sunshine where you can watch the clouds float lazily by, listen to the mingled songs of the birds, and admire the lovely reflection of the trees and hills on the surface of the water does something to one's mind and heart that makes it next to impossible to think mean and unkind thoughts. We can often be in God's great out-doors and clean our mental and spiritual attics and let a flood of new light into every dusty corner. It is then we can also think of God's love for us and His goodness in giving us all the beautiful things of nature.

The Great Stone Face—Do you remember that story called "The Great Stone Face?" It is the story of a boy named Ernest, who lived in the hills of New Hampshire. To many boys this would have seemed a great hardship to be so shut away from the city life of the world. Ernest's home faced a giant gray crag of the White Mountains and down below lay the beautiful, fertile valley with its green hillsides and brilliantly colored orchards. Early in the morning and in the evening he would sit in his doorway and look across at that rugged mountain which resembled so much the face of a fine man, and he would wish that some day he might look as strong and noble as that face. As time went on and his devotion to the great stone face deepened, he was unconsciously molding his thought and actions in accordance with this deep desire. When he became a man his friends noticed with wonder the strange likeness between Ernest and the great stone face.

Sometimes we think how easy it would be to be good if only we could live in some of the lovely places which we have visited, places where just the beauty of the surroundings are an inspiration. But few of us are able to do that. We are privileged to see beauty here and there and in distant places, and then we have to return home and leave it behind; the fine inspirations found there too soon fade away in forgetfulness.

Beauty in Nature—Does it thrill you to sit by a little bubbling spring, or on the rocky coast by the ocean and just watch the water? Does it thrill you to walk in the woods and look up to the tops of the evergreen trees about you? Does it thrill you to lie on your back on a grassy hill and watch the changing glory of the sky? Does it thrill you to look upon the rugged strength of mountains? If it does, then you truly worship when you are in God's out-of-doors. Such beauty is made to be looked upon and to be remembered, so that the inspiration found there may remain with you always. Someone has caught the beauty of such experiences and put them to music so that we might live over again those hours of high inspiration and worship. Let us sing together softly and prayerfully, the hymn, "God, who touchest earth with beauty," which you have in your hands. Listen silently as it is played on the piano and then let us sing together the five verses noticing particularly the meaning of the words.

In every land trees are admired, loved, and in some countries even worshiped. In Egypt, Greece, and Rome the people worshiped the living trees and very often shrined their gods among the giant oaks. It is the tree that has often opened the poetic-window of the writer toward the sky. Poets sing their praise. Artists paint their beauty. Ministers preach their glory. It has been said of the poet-preacher, Bishop William A. Quayle, that he loved the trees more than anything else in the garden of nature, and that he never passed a tree without taking a moment to thank God for its loveliness.

II

The artists, too, have added their priceless contributions to our knowledge and enjoyment of the trees. When Corot looked at a tree he saw in it a poem, a song, and a message. Pictorially, he wanted to spiritualize this meaning. Back of the art itself he desired to convey a happy thought of the joy of God's garden, and of the freshness of springtime. A great giant of the forest furnished him his theme for his picture of "Spring," and at the same time crowned the artist with success. Working from a different point of view, but with the same ideal as Corot, George F. Watts wanted to knight Christian manhood. Trees furnished the background for his masterpiece, which is known the world over as "Sir Galahad." The trees not only gave the picture its rich setting, but added strength and character to the subject itself. Plockhorst placed with Christ and the little children a beautiful tree which symbolizes to us the loving, protecting care of a nearby Heavenly Father.

III

But even the poetic nature of a Plockhorst, or the deep spiritual insight of a Bishop Quayle, does not transcend the inner depth of meaning or the matchless words of Joyce Kilmer, the poet, who wrote:

*"I think that I shall never see
A poem lovely as a tree."*

It is well to remember, also, that the modern writers are not the only ones who have associated trees with the things which are regarded as both sacred and holy. One of the most beautiful poems of all literature is the first Psalm with its significant comparison:

*"And he shall be like a tree planted by the streams
of water,
Which yields its fruit in its season:
His leaf also, shall not wither:
And whatsoever he does shall prosper."*

The tree spoken of is not a wild tree growing by the wayside or in the wilderness. Students of sacred history are quite agreed that the tree referred to by the poet is the date palm. Its lovely appearance to the weary traveler meant water, shelter, and food. It is inspiring to believe that it has been chosen by the Great Gardener and carefully planted with room for growth and expansion. The trees in the wilderness are robbed of these advantages, because it is most difficult to obtain water. In the Eastern irrigated countries, the ditches run full of water and it can be turned on and off at will. Without the constant supply of water, the trees would soon wither and die under the hot, burning sun. So it is for the Christian student; there are the rivers of power, love, mercy, promise, hope, fellowship, communion, and meditation.

(Suggestions, helps and program are printed in the
"Intermediate Quarterly Helps.")

Legends of the Stars

The Greek legend of Cassiopeia says that she was the wife of Cepheus, king of Ethiopia. Cassiopeia was exceedingly beautiful, but so vain that the gods exiled her to the sky where she must hang head downward through eternity. Andromeda, her daughter, with her lover, Perseus, are neighbors in the sky.

The constellation Draco is especially interesting because Thuban, its brightest star, was once the Pole Star, but in the 4,000 years which have passed since this star was first known, its position in the heavens has changed so that it is no longer over the Pole. There are several legends concerning Draco. Some say it is the dragon which guarded the golden apples in the Garden of Hesperides, near Mount Atlas in Africa. Hercules killed the dragon but Juno placed him in the sky as a reward for faithful service in guarding the apples.

The constellation Leo, the Lion, appeared at the time of intense summer heat in Egypt and at a time when Egyptians were much troubled by lions coming from the desert to drink at the overflowing Nile. Since the appearance of the constellation coincided with these events, it was fitting that this name should be given.

A strange American Indian legend is told of the Great Bear. One dark night a bear was homeward bound through a thick forest. Suddenly he realized that the trees were walking about, talking in low voices, nodding their heads and sighing. The bear was so greatly astounded at seeing otherwise stationary trees moving about that, in haste to escape, he ran right into a mighty oak. The oak was so annoyed that he reached down, took the bear's tail in one of his long branches and swung him into the sky. The unusual length of the bear's tail indicates what a brave struggle he put up.

The Chinese have star legends, too. One interesting one concerns Vega. She was once the Weaving Lady, named Hakuyo. She and Isshi, her husband, worshiped the moon. Every night they climbed a hill near their house and stood gazing at the moon until it disappeared. Time went on and at ninety years Hakuyo died. Her soul floated upward on the back of a magpie and became the star Vega. Her husband mourned for a long time and when he was 103 he died. His soul went to heaven on the back of a crow and became a star beyond the Milky Way. The two souls were unhappy in their separation, so on the seventh day of every seventh month the Master of Heaven causes the crows and magpies to stretch out their wings, making a bridge over the Milky Way. Hakuyo then passes over to see her husband.

Resources of Nature

Coal—A solid mineral fuel found in the ground. Content is carbon, hydrogen, oxygen, nitrogen.

Coal is generally found in veins and seams separated by layers of other materials which consist of clay, shale, grit, or sandstone. During the coal-forming epoch

large swamp areas were covered with a growth of rank and luxuriant vegetation, which though dying at the bottom, kept growing at the top. This vegetable mass, after a long period under water, was again elevated, the sand on top became rock, and on the soil which accumulated on the surface a second growth of vegetation flourished. So alternating beds of coal were formed.

Today there are a number of varieties of coal, anthracite, (hard coal), bituminous (soft coal), cannel (compact and has an oily appearance), brown or lignite (will not bear much handling, woody structure, contains moisture, brown in color).

Coal is used to heat houses, manufacture steel, generate steam, and is a very useful resource which God gave us in nature.

Fruit—The part of a plant which ripens with the seeds and either encloses them or bears them upon its surface. There are many kinds of fruits and are classified as fleshy; having juicy covering, such as an orange. Stone fruits have hardened centers surrounded by juicy coverings such as peaches and plums. These fruits are of great value to man and aid him in his supply of food.

Iron—This is one of the most common metals. Pure iron is of silver-gray color, takes a soft lustre when polished and is seven and three-fourths times heavier than water. Iron is strongly magnetic, very ductile and malleable and can be formed in any manner under suitable process. The United States is the largest iron ore producer in the world.

The iron ore is put through a process of smelting and it takes two tons of fuel to smelt one ton of ore. It is smelted in a blast furnace where coke is the fuel most generally used. The ore is crushed and proper proportions of limestone and coke are mixed with the ore and at a right temperature they mix and the iron which melts runs down the hearth of the furnace and is drawn off and cast into bars forming pig iron.

There are different varieties of iron. Pig iron and wrought iron are the two most widely used.

Iron is used both as a medicine and as a food. A large proportion of our diet contains iron.

So you see iron is a fine resource of God in nature and gives us much benefit in our everyday living, although man has used iron to make steel and to slay his fellowman but surely God did not intend us to use it for this purpose.

These resources of nature are the gifts of God to man and we should be grateful to God for all the many blessings which he bestows upon us and in every way try to make the best use of them.

July 28, 1940

EDUCATION THROUGH NATURE— NATURAL CALAMITIES

(By Rev. Paul M. Kinports, D.D., Executive Secretary,
The Luther League of America)

(Suggestions for program will be found in "Intermediate Quarterly Helps.")

When Disasters Come

Wars, hurricanes, floods, draughts, famines, earthquakes, epidemics of disease smite some sections of our land every year.

Almost before the stricken community can cry for help the American Red Cross is on the way with relief.

In these calamities the church also renders a service. In many of the recent natural calamities, such as floods, fire and drought the Church has given large sums of money, clothing and much needed leadership in the process of reconstruction. Surely it is the desire of every young Christian to be of help wherever help is needed. And when some disaster strikes a community we all want to be among the first to lend a hand.

In all cases of disaster we must know just what to do and how to go about it.

Examples of disaster. In the spring of 1927 approximately 20,000 square miles of the Mississippi valley from Cairo, Illinois to the Gulf of Mexico, were under water, reaching in some places 80 miles in width. Property damage \$300,000,000; loss of lives only 246; 300,000 persons were rescued by a fleet of 1000 power boats and thousands of smaller craft from housetops, levees, and other points of temporary safety, and transported to 149 refugee camps established by the Red Cross. \$17,317,685 were subscribed to relief appeals. In 1934 a series of tornadoes swept through rural Georgia, demolishing and damaging houses, barns and other buildings, injuring 54 persons. Within two hours the Red Cross workers were helping, finding shelter, giving food, and clothing to the sufferers. Sufficient relief funds were obtained.

Other disasters are those which overtake the character of individuals and people, such as intemperance, general disregard of the laws of God. We all know what happens at times when we do those things that are an injury to the body and mind. Murder, suicide, accident and other acts of violence so often are the results of disregard for the things that are highest and best in life.

What Shall We Do?

Our public agencies are organized for help: Red Cross, Fire Departments, Police, the Church, etc. If help is needed follow the instructions of these agencies, for to go single handed you may find yourself in the way.

Christians have a large part to play in this matter of relief. If the unfortunates lack clothing, comfort them by sharing your own. If people in distress lack food, comfort them by sharing your food.

Example—Once a neighbor's barn burned down, destroying cattle and horses. The members of the congregation cut timber from their own farms and hauled it to the saw mill, and helped to build a new barn. They also took up an offering with which to buy horses and cattle.

When disaster is wide spread there is required a large amount of money and materials. We can give to our relief agencies and to the church to meet the needs of those who are sufferers. In all calamities we must be prepared to keep our heads, co-operate, serve, so that the calamity which has come may be a blessing through a better permanent improvement and better living conditions by our help.

We should always be thankful to God for all He has given us even though we may be in a position of having to suffer some disaster. We need to witness before others the love of Christ in our own hearts. Recall all that is being done today to stamp out tuberculosis, cancer, and all the various things being done to bring about a better public health.

We can help in all calamities. Let us do our part as the opportunity comes to us.

How Shall We Meet Calamities?

Someone has said, "Of some calamity we can have no relief but from God alone."

Paul taught the Corinthians that God is the God of all comfort.

So often we find ourselves putting the blame upon God for afflictions, tornadoes, pestilence, earthquakes, etc. When we read our Bibles for an answer as to why these calamities come and the purpose, we always see God as being afflicted, as actually suffering when His children are made to suffer. God is ever coming to mankind with His loving kindness. He bestows upon us His blessings in the midst of our afflictions. He is merciful, just, good. When calamities come to us through the sources of nature God pities those who suffer and all can find comfort in His presence.

*"Under His wings I am safely abiding;
Tho' the night deepens and tempests are wild,
Still I can trust Him, I know He will keep me,
He has redeemed me, and I am His child."*

*Under His wings, what a refuge in sorrow!
How the heart yearningly turns to His rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blest."*

In all calamities we need to turn to God; and then remember how much has been escaped. There are always those who escape the worst in a calamity.

A thankful heart is very important in meeting calamities.

Intermediate Topics=August

"THE (D) SERIES"

(Suggestions for program and preparation for the meetings will be found in the "Intermediate Quarterly Helps.")

August 4, 1940

DEVOTIONS—THE DAILY PRACTICE OF

Daniel 6:4-10

August brings us to the development of **The "D" Series** in our acrostic. The first of the series, the one for today, is about **Devotions** and their daily practice.

Meaning of the Word

What does **devotions** mean? The dictionary says, "acts of worship." Every Luther Leaguer is familiar with what worship is. He knows that the congregation of which he is a part gathers at stated times, notably on Sundays, for worship. This type of worship may be described as public and formal worship. That to which our topic refers in particular is that private and informal kind which may be practiced anywhere, any time, by the individual Christian.

Why Private Devotions

Have you asked, why is not faithful attendance upon the public services of God's house in company with God's people on Sunday and other stated times not enough? Such a question might well come from a Luther Leaguer who has been faithful in his Church at-

tendence but who has not yet come to know the worth of the practice of daily devotions.

First of all, the need of our times is for intense Christian living on the part of those who profess to be Christian. It has always been so, but at other times in human history—and on the part of some today—men thought that to be intensely Christian meant to leave the world and enter a monastery, there to devote themselves to prayer and meditation apart from the common duties and distractions of the world. Even Martin Luther, before he came to know the deeper truth of the Gospel, so lived. Jesus, our Lord, has said that we are to be "in the world" but "not of it." There is always the peril of becoming "of it," that is, of becoming worldly. When we become so, we no longer influence the world for God and good but give evidence that the world has influenced us. We are like salt that has lost its flavor. The practice of daily devotions is the answer to our need. We are enabled thereby to live closer to God, to know His will and Word, to be strengthened against manifold temptations, to be guided in His service, to see the things of the moment in the light of eternity.

Daily devotions are in no sense a substitute for regular Church attendance. Both are a part of the growing Christian's experience. Daily devotions will enrich one's worship experiences at Church. It will make the gracious influences of God's house carry over into the other days of the week and make real and effective the sense of the Continuing Presence of the Christ Who said, "And lo, I am with you always."

What Does Daily Devotions Include?

One's period of daily devotions may include a number of things, but it must always include at least two things. They are: (1) Prayer and (2) Bible study. This last includes meditation upon what has been read. In prayer we speak to God; through the Word He speaks to us. Daily devotions provides for a two-way communication between the individual and his God. It consists of both speaking and listening.

How Much Time?

It is not possible to lay down a rule as to how much time the average Luther Leaguer should spend in daily devotions. For some fifteen minutes, for others ten minutes, and for still others five minutes have been adequate for a satisfying daily experience. It is enough to say that the time element alone is not a sufficient standard by which to judge one's daily devotions. It is safe to say that if one starts out with only a very few minutes, just enough to read a short passage of Scripture and to offer a brief prayer, and has a satisfying experience, without design he will find himself devoting more and more time to it from day to day, perhaps not the same amount of time each day, depending upon the duties of the day. In view of that it is safest for one beginning the practice to set aside five minutes a day for the purpose and to guard it with jealous care against all intrusions and interruptions. Surely, the busiest life can devote five minutes to this.

What Time of Day For Devotions?

No doubt the ordering of affairs in our homes and the regular demands which our school and other interests put upon us will influence our choice of time. It really does not matter greatly whether we choose morn-

ing, noon, or night, except for the fact that bed-time will likely find us so tired that we shall be able to do little real worthwhile thinking and meditating upon the Word. For most people the short bedside or pillow prayer is all that their waning powers of concentration makes possible. What about the morning when you are freshest for your talk and listening to God? It was our Lord's practice to rise early for prayer. He also prayed at other times. He is our Example in this matter, too. Then our lives should be prayer-full. That certainly means a set time for our devotions and a day filled with prayerful aspirations and ejaculatory sentence prayers. (Your dictionary will explain "ejaculatory.")

Noon-Tide Prayer-Time

Your Secretary suggests that you join him in prayer daily at noon for a season. He will go to the chapel in the Muhlenberg Building, Philadelphia, where he has his office and devote five minutes at noon daily to intercession on behalf of the youth of our Church. Join him in this fellowship of prayer for the young people of our great Church and of our nation, beginning tomorrow, Monday, August 5th. Pray especially for the coming "Youth Conferences" which are to be held all over the Church in the last two weeks of September. Pray also for your Luther League, The Luther League of America, its officers, secretaries, and members, that they may serve the Church and her youth with new devotion and increased efficiency. Write us at headquarters telling us that you are joining us in prayer daily at this period. (The Secretary will repeat the experience that he may be at prayer when Leaguers in all time zones on our continent are at prayer.)

PTL Daily Devotions

If you are a member of the Pocket Testament League, it will be an easy matter for you to find a time in the most crowded day for a brief and energizing period of daily devotions. If you are not a member at present, it would certainly be fine if you would join. The essence of the matter is carrying and reading a Testament daily. You also will want to include prayer with your reading.

Daily Devotions in the Family

The Church has long seen that increased power for spiritual living is her people's greatest need. The United Lutheran Church has been urging and encouraging the practice of family devotions for some time. Has the practice been started in your home? Of course, what this topic has in mind especially is the practice of daily devotions by the individual Luther Leaguer. If the answer to the question is no, perhaps you would be willing to suggest the having of family devotions after you have experienced the blessing of daily private devotions. If you have never done so, give it an honest trial. Don't stop short of a month.

Emphasize "Daily"

Devotions to be of greatest benefit should not be occasional or irregular. While the time of day any one of us chooses for his devotions may vary, some time in every day should be kept for this purpose alone. If we are to be able to live intensively Christian lives, we must be spiritually strong. Daily devotions are to the spiritual life what good food, fresh air, wholesome ex-

ercise, and rest are to the body. These latter are necessary to keep the physical man in health and strength. Regular daily devotions provide the spiritual strength which the spirit of man must have for its own well-being.

A Word of Warning

As we close this study a word of warning is in order. Do not imagine that from a careless, half-hearted or mechanical doing of these things—Bible reading and prayer saying—any magical change will take place in us. This is no hocus-pocus, no rubbing of an Aladdin's lamp which will automatically produce certain effects. However, a reverent reading of God's Word, clear thinking upon the message read, and sincere fellowship with Him in prayer daily will be pleasing to God and a real blessing to ourselves and others. Remember, this is an act of worship. It is a conscious, purposeful dedication of one's self and his day to God, a seeking to know His Will accompanied by a readiness to do it.

August 11, 1940

DIFFICULTIES—HOW TO MEET THEM

Matthew 13:7-9

Difficulties? Can this be a topic for Intermediates? Or, "surely this subject must apply to their later lives alone," some well-meaning older people would say upon seeing this topic. The truth is, in such a comment they would only be partly right. Youngsters 12 to 14 years of age have their difficulties which are as real as those which come to any other age-group. Youth is not the era of unbroken, carefree, happiness which many older people seem to think. They think so only because they have forgotten the painful experiences of childhood and early youth. It is true, of course, that the heavier responsibilities of life and the greater difficulties come at a later period in one's life.

Be Forewarned!

It is well to start out with the thought that difficulties are sure to come, soon and late. To face this fact is not to be pessimistic, but rather to be admonished to prepare now to meet them whenever they come. The old proverb, "To be forewarned is to be forearmed" is applicable here.

Be Prepared!

No business concern counts on the volume of its sales and its profits always ascending higher and higher year after year. They know that ups and downs are bound to come. But they do not let the prospects of the downs discourage them. They plan their affairs taking into account such possibilities. In good years they lay by a reserve, called by many different names, sufficient to take up the slack, absorb the loss, and relieve the tension in bad years. Every one of us is in business, the greatest business in the word—that of living the Christian life. We, too, may count on periods of stress and strain, periods of depression of spirit. They are wise who take that fact into account and make advance preparation for it. We, too, must lay aside large reserves of spiritual power to tide us over the dark and gloomy day. How do we do this?

How To Prepare

Spiritual reserves are the result of spiritual insights. These come from the deepest fellowship with the Father.

We should cultivate this fellowship in the cloudless and sunshiny day and not wait for the stormy and rainy day. Far too many Christians have but a speaking acquaintance with the Heavenly Father. Their dealings with Him they limit to an occasional nod of the head or passing greeting, much as men in the big cities treat their neighbors. There is not that deep, inner harmony of spirit which the word fellowship signifies. He is our Father but we treat Him as if He were our step-father. We need to spend more time with Him, seeking His point of view, knowing His will for our lives. This we do through daily prayer and meditation. We considered that topic last week in detail.

The Sense of Our Scripture

What is this that our Scripture lesson teaches? Jesus emphasizes the seriousness of giving offense, or presenting an occasion of stumbling to another. Temptations are sure to come, but woe to that man or men through whom they come. The world is an obvious source of occasions of stumbling to the Christian and Jesus pronounces a woe upon it because of the fact. It is a graver fault to lead another into sin than to be led. However, we must beware of our own inclinations to wrong-doing, imposing upon ourselves the strictest possible self-discipline in order to avoid sin. Our sinning may lead others into sin. God forbid! If necessary, the discipline must be willing to sacrifice what may be as precious as a hand or a foot. Even the most bitter loss, even the yielding of what was most precious to the heart, would be far better than "to be cast into hell fire."

The Source of Difficulties

We live in a world that is not Christian. Evil abounds. The bad is ever pitted against the good. The battle between the forces of righteousness and those of evil is a continuous one. The enemy is always trying to sabotage the forces of righteousness. By very subtle ways he attempts to demoralize the Christian army. Sowing the seeds of distrust, suspicion, envy, hatred and jealousy are his work and lead to disagreement and discord. This same evil world and its forces are against us. They will do us any harm possible. So we say that some of our difficulties come from without, are the result of forces over which we have no control, for which we are not responsible.

The classic example of this in our time is the cruel treatment given the Christians in Russia under the Communist leadership. Because men and women would not give up their faith in the Lord Jesus Christ and renounce their connection with His Church, they were put to death or sent into exile. Thousands upon thousands suffered and died in this way, not because they had been guilty of real wrong-doing but because they refused to surrender to the State their most precious possession, their holy religion. In certain other countries less severe action was taken against those who dared to be outspokenly Christian in the face of powerful pagan elements in organized society. Many others, like the now famous German pastor, Dr. Martin Niemöller, have been called upon to endure the privations and the solitude of prison or concentration camp. They have suffered not for their own wrong-doing but because they dared to exercise their freedom as sons of God.

Blameworthy Difficulties

Then there are others of our difficulties which are our own fault. These are those which come upon us as a result of our doing what we wanted to do without respect to what was right or wrong. When we get into such "tight spots" it is a cowardly thing to whine and blame everyone else for it. We should acknowledge our fault, honestly, face the situation, and seek to set things straight.

Facing Our Difficulties

How do we face situations like that when we are admittedly not to blame for our troubles, when we know upon whom the blame should rest? Many respond in kind. They give evil for evil. They seek a way of paying back the other fellow. They are constantly on the look-out for a chance to strike back, to return the blow. They make themselves and their loved ones miserable by such an attitude. But is that the Christian way? "Vengeance is mine, I will repay, saith the Lord." We may properly call upon the police power of the state to protect us against an individual or group, but there is no protection against a despotic ruler in an absolute state.

Some become bitter and cynical. Their outlook on life becomes so distorted that they withdraw from men and go into a shell. They lose confidence in everybody, become suspicious of all, and think that no one is their friend. They, too, miss the joy of living.

But there are still others who do not let their difficulties get them down. Far from giving up in the face of them, they have a greater strength with which to meet their hardships. They feel the blow but they are not knocked out by it. They have power to endure because their fellowship with Christ strengthens them. Paul, faced with difficulties and handicaps in abundance, could write, "I can do all things through Christ who strengtheneth me."

Remember Job? How afflictions without number were heaped upon him. Of course they disturbed him. There were times when he was tempted to take his wife's advice, "Curse God and die." But there was a power which sustained him through it all. He never learned the riddle of suffering, all the whys of the matter, but he did not lose God. "Though He slay me, yet will I trust Him," expresses the victory of faith which he won. The Lord may not spare us from many hardships, but He will give us strength to endure and overcome them. He will help us master our own circumstances, and none shall have a deadly hold upon us.

Jesus met His greatest difficulty with prayer. Remember Gethsemane and His agonizing there in prayer? "Father, if it be Thy will, let this cup pass from me; nevertheless, not my will but Thine be done," was the petition He offered again and again. In that act He found the strength to endure the great sorrows of Calvary. Submission was His road to triumph.

August 18, 1940

DECISION—THE NEED FOR

I Thessalonians 5:21

What It Is

What is the meaning of the word "decision?" The dictionary says, (1) "a fixed intention," (2) "the quality of being positive and firm." Decision is what gives di-

rection and precision to one's life. It is a quality of personality which is greatly needed by the individual Christian boy and girl.

What It Does

Decision is to one's life what the rudder is to a boat. As the rudder gives direction to the boat's going, so decision gives direction to the movement of our lives. Without decision our lives would be like rudderless ships going hither and yon on the troubled sea of life. They would get nowhere. For a time they might go in a circle. Then they might go straight, but not for long. Any cross current of public opinion or wind of adverse circumstance would change its course. Decision takes the drift out of life, gives stability to it and keeps us facing in the direction of the goal we have chosen.

Choose We Must

Life confronts us with the necessity for many choices. Frequently it is clearly a case of **this** or **that**. To choose **this** is definitely to reject **that**. The choice and following of either will in time bring its own reward. The wisdom of our choice will be evident in our tomorrows. To neglect or refuse to choose is also futile. It is often the same as making the wrong choice. To drift through life not only delays arrival at our final destination but may land us at the wrong port. Therefore, decision is inevitable.

We Have Chosen Christ

There are two who bid for our loyalty. One alone is worthy of it. There is Satan who is the author of all evil and the father of lies. He never ceases to try to ensnare us and to get us in his power. Then there is Christ, "the Way, the Truth, and the Life." He stands at the door of our hearts and knocks. He comes with a gracious invitation for us to share His fellowship and His power. He has said, "He that is not with Me is against Me." A decision for or against Him we must make. To neglect to decide for Him is to be counted against Him.

The Great Decision

As Luther Leaguers we have made the great decision. We have wisely "chosen Christ, the better part." Whether we have been confirmed or not (if we have been baptized), we are Christ's. Because most of us have been reared in Christian homes we have never known the time when God was not our Father and Jesus was not our Saviour. We have long been at home in the "family of God," the Church. But if we have come to confirmation, we have had impressed upon us very solemnly our responsibilities as confessing Christians and faithful Church members. We know that the great decision which faces all men is still "Christ or Barabbas?" The sad part is that many still choose Barabbas, the type of all that is evil and worldly, and reject Christ, "the Light of the world," whose bright beams dispel the darkness of evil. As Luther Leaguers "we've given our allegiance to serve without surcease the mighty Lord of armies and gentle Prince of Peace." So, our life's goal has been chosen; our life's direction has been set; the great decision for us has been made. The harbor to which the little bark of our life is tending is the port called "the city of our God." This is our "fixed intention."

Every Day Choices

While to decide "for Christ" is our life's overpowering, dominant decision, it is by no means the only one which we must make. But all others must be arrived at in the light of this one. It should influence all our thinking and speaking and acting. He who thinks that once the question, "What shall I do with Jesus?" has been answered satisfactorily, he will have no other decisions to make is very much mistaken. However, having made the fundamental choice, all other choices should be the easier to make. To "choose Christ" is to reject the evil which so persistently presents itself to us in so many different ways. The very persistence of evil makes it necessary for us daily to reject its continuous appeals. So deceptive is evil that often a hasty decision leads us to choose evil when we meant to choose good.

Other Important Decisions

While the decisions with which life confronts us are many and varied, there are some of much greater significance to us than others. The greatest of them all we have already discussed, that is, deciding for Christ. However, there are at least two others that are of very great importance for our lives. Neither of them is made at the Intermediate age, but what the Intermediate thinks about them will very definitely affect his final choice at a later period in his life.

The first is his life work. "What shall I do with my life?" is a question which presents itself to all. The Christian asks further, "Lord, what wilt Thou have me to do?" Whether or not he finally feels led to do full-time Church work he knows that he is a servant of Christ and that he must dedicate his life to unselfish service of his fellow men for Jesus' sake. Have you begun to think about what you will do with your life? It's not too soon to begin to think along this line.

The second is concerning one's life-partner. This is another matter which does not require an answer right now, but it is fine to begin to think about it in these terms. In God's plan it is intended that a man's wife or a woman's husband shall be his or her life-partner. They work with and for each other and share each other's joys and sorrows. They are partners in the enterprise of living for all of life.

Devotion to the True

Our Scripture lesson was but one verse. Let's re-think it before we close our discussion. Ours is a day very much like that when Paul wrote those words (I Thessalonians 5:21) and similar conditions prevail now as when John wrote these, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." False teachers abound today. The tragedy is that many are deceived by them. These are so ignorant of the truth of God's Word that they are easily misled by those deceivers.

We are to be positive in our attitude toward the truth. First, we must know what the real Bible truth is. Then we must test by that truth any claims made by those self-styled teachers of today.

We must be firm and unwavering in our devotion to the truth of our faith. It has stood the test of time and Scripture; of Scripture, because that is its source; of time, because it has survived the skeptics' repeated attacks through many centuries. It is our fathers' faith

and ours. Let us "hold fast that which is good" and not discard any truth just because it is old and we seek the novelty of something new. We need this devotion to the truth of our faith today.

August 25, 1940

DISCIPLINE—THE VALUE OF

I Corinthians 9:24-27

What It Is

Discipline is that which enables one to reach a desired end. It is an aid to the accomplishment of any given thing. It helps one to concentrate his efforts on a particular thing by avoiding all that does not contribute to the accomplishment of the intended purpose. It enables him to keep all his passions and powers under the direction of one ideal or objective. It has the effect of unifying the life and thus strengthening it.

Disciple and Discipline

The word disciple, which means "a learner," is from the same root as discipline. They are close kin. If the learner (disciple) does not learn his lesson in the ordinary school of life, then he must be disciplined in order to give him additional help in the learning of his lesson.

The Sources of Discipline

In our public schools the teacher and the principal are the disciplinarians. They cooperate to bring upon the unruly pupil the restraint which will enable him to do his proper work and learn his lessons. The pupil who does not need the teacher's discipline is one who has disciplined himself or whose parents have seen to it that he cooperates with the process of learning. So discipline may be self-imposed or be imposed by another.

Now as Christians we also are learners or disciples and Christ is our Teacher. Therefore, we may expect divine discipline when we refuse to learn the fundamental lesson of obedience. Jesus also has taught us that God is our Father. As the human father corrects (disciplines) his growing sons and daughters, so God does the same with His own (see Hebrews 12:5-11), so that they may be exercised unto godliness. So, then, discipline may be self-imposed, man-imposed or God-imposed. In this study we shall emphasize especially the value of self-imposed discipline.

Why Paul Disciplined Himself

Our Lord is our best Example, but He is in a class by Himself. Paul was a worthy Christian who has set a glorious example for us. We would do well to follow him closely.

Paul liked to speak of the Christian life as a race. He was quite familiar with the olympic games of his day, as were those to whom his letters were written. So again and again he likens the Christian life to a race. In our Scripture lesson he also speaks of fighting, probably a boxing match is meant. Whether it was a race or a boxing match in which a man was going to take part, training, careful and long, would be required to get the body strong and fit for the great contest. The Christian life being like them, Paul said that he was careful to keep training—"keep under my body, and bring it into subjection"—so that he would not become soft and flabby and be unable to run the race, or fight the fight, of the Christian life to the very end.

Away With Harmful Habits

Paul was temperate in all things because he strove for the mastery of the body and its lower nature and carnal appetites. This applied to his eating and drinking. As for drinking of alcoholic beverages, it probably meant that he chose not to use them. (When he advised Timothy in a letter to "take a little wine" for his stomach's sake, it was clearly as a medicine and only for a special condition that he recommended it.) Because you like a certain kind of food, have you over-indulged yourself? Do you eat too much candy? Like Paul you should want to keep your body in the best possible health so that you may be ready at any time to render the most arduous service for Christ's sake.

If you have gotten into the habit of going to bed too late, why don't you make a new start now? Plan to get ten hours of sleep nightly. Intermediates all need that much. To do without the proper rest is to undermine your health and to make you more liable to contract diseases of all kinds.

What about smoking? Have you gotten into the habit? It may be considered by some a matter of indifference to the health of adults, but those who are in the best positions to know, our doctors, are agreed that smoking is definitely harmful to the growing boy and girl. (See material listed at end.)

Self Denial With a Purpose

While we have a plenty and to spare in this country, Lutheran boys and girls of Europe are in need of the barest necessities of life. Why not practice a little self-denial for a stated time and give the money which you would ordinarily spend on many unnecessary but pleasant things, such as movies, candy, chewing gum, fruit, etc., for Lutheran Emergency Relief? This would be discipline like some individuals impose upon themselves during Lent in order to make larger gifts to the work of the Church.

Other Daily Discipline

If you are interested in becoming a good student and having a constantly increasing fund of interesting and helpful information available to you at all times, don't put off studying until just before test or examination. Subject yourself to the routine of daily study. If you are not especially interested in study from books, perhaps that is all the more reason why you should make yourself do it. (There are so many things in life that we must do but do not particularly enjoy doing, that it is a good thing to learn that lesson real early.)

If you would be a good musician, whether as a performer on the piano, violin, accordion, or whatever, you must submit to the daily routine of hours of painstaking practice. Perhaps some pleasure or sport may have to be given up in order to do so. Nothing worthwhile is accomplished without great effort. Discipline is as much a part of our daily living as eating, sleeping and breathing. And the more we discipline ourselves the less we shall need it from any other source.

Reading Material

"So You're Going To Stop Smoking"—Reader's Digest, August, 1938
"What About Smoking?" (15 cents)—Methodist Book Concern, 40 Rush St., Chicago, Ill.

"The Cigarette As a Physician Sees It" (25 cents)—Pacific Press Publishing Association, Mountain View, California

"Bulletin F-1, Alcohol and Other Narcotics" (15 cents)—State Department of Public Instruction, Lincoln, Nebraska

News

Activities of all
Kinds

(All news items for publication in the Review must be in the hands of the Editor no later than the 20th of the month preceding the date of publication, n. b., news for the September issue of the Review must be in the hands of the Editor by July 20th)



Georgia-Alabama Synod Luther League Convention

GEORGIA-ALABAMA LUTHER LEAGUE

13 is Our Lucky Number

Is thirteen unlucky? It isn't for the Georgia-Alabama Luther League, for the largest and one of the most successful in all our history was the Thirteenth Annual Convention held at the Lutheran Church of the Ascension, Savannah, Georgia, April 19, 20 and 21. Since it seems to be an established custom to start the Leaguers off by feeding them, we bowed to the will of the majority and opened the convention with a supper. Dr. J. C. Kinard, President of Newberry College, Newberry, South Carolina, was the guest speaker. He gave a most inspiring talk which at the same time was interspersed with some very good humor and wit. The serious side of the convention was opened at 8:15 o'clock at which time the Vesper service was held with Rev. J. W. Cobb, Pastor of the Lutheran Church at Rocky Mount, North Carolina, delivering the sermon. Dr. C. A. Linn, Pastor of the Host Church, served as liturgist. Rev. Cobb is on the Executive Committee of The Luther League of America and was the field representative for that body at the convention. It was both a privilege and a pleasure to have Rev. Cobb with us. The subject of the sermon was "Choosing Loyalties," which bore on the theme of the convention which was, "Whom Shall Ye Serve?" Saturday morning we really got down to business with the business sessions which opened promptly at 9 o'clock, with devotions by Rev. H. G. Fisher, Pastor of the Church of the Redeemer, Macon, Georgia, who was chaplain of the convention. One of the most remarkable things about this entire convention was the fact that everything went off on schedule. During the course of the morning we heard talks on the Summer Camp for Church workers at Blue Ridge, North Carolina, and "On To Canada," by John L. Yost, Jr. Practically everyone is making plans to go to Blue Ridge this summer and join in the fun and work which everyone who goes there enjoys. The invitation to join Canada in their celebration of the Biennial Convention of The Luther League of America in 1941, was then presented and an urgent plea was made for a goodly representation from the Georgia-Alabama Luther League.

Greetings from The Luther League of America were then brought by Rev. Cobb. In the course of his address, Rev. Cobb outlined the various branches of the Luther League and the sources of revenue from which the Luther League gets its sustenance. The Sustaining Membership Fund was then explained and a plea made for better support of this "child" of National Headquarters. Banners and seals were then presented to those League which had earned them.

The morning sessions were then adjourned for the thing everyone had been waiting for since breakfast. Boy, oh boy! Did it taste good. We had that "good ole' fried chicken" cooked as only people in the South know how. Yum—I can taste it yet. After such inspiration, we could start our afternoon sessions with renewed vigor. At the afternoon sessions two little plays were given. One was an Education Department Candlelight Service entitled, "Our Educational Lights," and the other was a Missionary play entitled, "Tht Sympathetic Touch."

Synodical officers for the ensuing year were then elected. They are as follows: President, John L. Yost, Jr., Atlanta; Vice-President, Miss Anne Harms, Savannah; Recording Secretary, Miss Virginia Nuss, Brunswick; Corresponding Secretary Miss Mildred Gartelmann, Savannah; Treasurer, Miss Estelle Folk, Macon; Educational Secretary, Miss Mary Katherine Reiser, Augusta; Missionary Secretary, Miss Mary Stamy, Atlanta; Life Service Secretary, Harold Park, Birmingham; Press Secretary, Edward Tolbert, Savannah;

Intermediate Secretary, Mrs. W. M. Thomas, Atlanta; and Sustaining Membership, Miss Frances Creter, Macon. At 4:30 the Convention was adjourned for a motorcade and a Spaghetti Supper at the German Country Club. After supper we had an enjoyable evening of fun and fellowship. The convention closed Sunday morning with The Service and the Installation of Officers. The closing sermon was delivered by the Convention Chaplain. Everyone went home with the most pleasant memories of a wonderful convention.

EDWARD TALBOT, Press Secretary

MINISTERIUM OF PENNSYLVANIA

The First Annual Convention of the Luther League of the Ministerium of Pennsylvania and the Adjacent States is at hand. Plans have reached the point of completion and Allentown Conference Leaguers are eagerly awaiting the arrival of the delegates and visitors to the convention.

July 17, 18, 19 (Wednesday through Friday), is the date. The place is St. John's Lutheran Church, Allentown, Pa. The theme will be "Seek Ye First the Kingdom of God," with Rev. Francis R. Edwards, Wilkes-Barre, as chaplain.

"Seeking Through Learning," "Seeking Through Giving" and "Seeking Through Living" will be the topics of the principal addresses to be delivered by Rev. A. Charles Keiter, D.D., Lebanon; Rev. Harold S. Miller, Brooklyn, New York, and Rev. Conrad Wilker, D.D., of Allentown, respectively.

Convention highlights will include discussion group sessions on both the departmental work of the Luther League and "Youth Problems," an open forum on the Bible, a Fellowship Breakfast, an Intermediate Luncheon, tour of the Allentown park system and the Banquet. The Intermediates will have their own convention on Thursday, July 18, in St. Michael's Church, Allentown.

Hither and Thither

"Open The Door To Jesus" was the theme of the first convention of the Allentown Conference on May 4, in St. Peter's Church, Allentown. The president of the Brotherhood of the Ministerium of Pennsylvania, Mr. George A. Eichler, Ph.D., Northampton, delivered the main address. Highlights of the convention included a skit, "The Luther League and the Christian Way of Life," prepared and presented by the departmental secretaries of the conference; a fellowship dinner and a three-act comedy, "Keep Off The Grass," presented by the host League.

The annual open-air vesper service of the conference League will be held on Sunday evening, July 14, at West Park, Allentown. The principal speaker will be Rev. Walter R. Krouse, pastor of Christ Lutheran Church, Allentown.

The Intermediates of the conference journeyed to Camp Hagan, Shawnee-on-the-Delaware, June 8, for the annual teen-age outing of the conference.

The first convention of the Lancaster Conference League was held April 20, in Muddy Creek Church, Muddy Creek. The convention theme was "Christ's Youth." Rev. C. P. Cressman, Lebanon, addressed the Leaguers at the morning session on the subject, "As Youth Sees Christ." Highlighting the afternoon session was a fellowship period. A banquet followed. The convention came to a close with a vesper service with Rev. G. Elson Ruff, Schuylkill Haven, speaking on the subject, "As Christ Sees Youth."

A Life Service Rally was held Sunday, May 5, at Christ Church, Lancaster. Four speakers, representing the various fields of service, presented the cause of the ministry, the diaconate, the missionary and part-time worker.

The Spring Convention of the Philadelphia Conference League was held on May 9 in Nativity Church, Philadelphia, opening with a fellowship dinner at 6:30 P. M., followed by a brief devotional period and business session and featuring a Luther League Quiz in presentation of the work of the Luther League.

The Philadelphia Intermediates held their first convention in Advocate Church, Philadelphia, on May 18. Rev. William Tucker, Intermediate Secretary of The Luther League of America, was the principal speaker. A special feature of the convention was a discussion group session covering three subjects: "Intermediate Superintendents," "Books—Our Reading Course," and "Hobbies."

The Central Section of the Philadelphia Conference will spend the weekend, July 26 and 27, at Paradise Falls. Plans include a water carnival, doggie roast, Church service, nature hike, etc.

An evening of fun and fellowship was enjoyed by Leaguers of the Northeast District of the Wilkes-Barre Conference at their annual Spring Rally, May 7, in St. John's Church, Wilkes-Barre. Rev. W. Robert Miller of Ringtown delivered the main address. The program included a song fest, stunts, skits and eats.

Submitted by

FRANCIS K. KLINE, Publicity Chairman

THE CENTRAL PENNSYLVANIA SYNOD

We've received news by mail! News by telephone! News by "tele-leaguer." Yes, even news by telegram. But as we come to the writing of this column it's to be news by ana-gram!

For interestingly enough, if one were to take the initials of our seven active Districts and play around a bit with them, one would arrive at several strange combinations, one of which would likely be "SYLPHAN."

Now we believe it more than a coincidence that this name "Sylphan" sounds and looks so much like the word "Sylvan" which is used to describe forests, bountiful wooded areas and trees, and which had so much to do with the name Penn-sylvan-ia.

We therefore proclaim that this portion of Leaguedom shall henceforth be "SYLPHAN-IA"—budding forth in new life, as useful as the forests—naturally colorful—sturdy like the oak—and as eternal as the evergreens.

SUSQUEHANNA. For the regular monthly meeting in April the Northern Conference of the Susquehanna District held a Supper Meeting at the St. John's Lutheran Church, Jersey Shore, Pa. The meeting was attended by a large turnout of Leaguers who enjoyed a fine meal, after which a short business meeting was held and Oreal League was granted a membership in the Northern Conference. Then the ladies of St. John's Church supplied the group with some humorous entertainment, after which everyone journeyed to the Church auditorium and heard a fine missionary talk. For the regular monthly meeting in May the Conference will hold a Life Service meeting in St. Paul's Church, Williamsport—George B. Houtz

YORK. The Fellowship Supper—an annual affair—was held this year in St. Mark's Lutheran Church, York, Thursday Evening, May 9th, with Rev. Middlesworth of Hershey, Pa., as the speaker. The theme for the meeting was "Jesus, the Light of the World." An interesting and inspiring surrounding program was embodied.—Maynard P. Fuhrman

LANCASTER. The Lancaster District Luther League is just about 46 years old. Not only that, but one of the local Leagues—Trinity, Coatesville—will soon be 48 years old. Celebrations for both occasions are being planned in November, at the annual Convention of the Lancaster District, and the Coatesville Leaguers are planning a special anniversary. When warm weather comes we begin to think of warm weather activities. Some of our District's activities are: our annual Picnic and our annual Hillside Service. We are looking forward to these two occasions with anticipation. We must not forget Life Service. Lancaster District is planning a Life Service Rally to be held in early May at Salem-Kissel Hill Church.—Ethel M. Gregg

PHILADELPHIA.

Sorry! No news this trip!

HARRISBURG. Luther League events for Harrisburg District for the year: April 9th, Conference of Local Presidents and Departmental Secretaries; April 30th, Spring Social; May 28th, Lykens Valley Rally; June 23rd, Outdoor Rally; September 21st, Intermediate's Rally; September 24th, Fall Rally; October 10th, Workers' Conference; October 15th, Cumberland Valley Rally; and November 12th, Annual Banquet.

ALTOONA. On May 22nd we are planning to have our Life Service Rally at the Geeseytown Lutheran Church and feel very fortunate in having as our speaker, Rev. Ross Stover from Philadelphia. At this Rally at least one new League will come into

the District. The Altoona-Johnstown Rally held in Johnstown, in April, was very fine and Rev. Kinports was splendid! Eldon McCracken, our President, became a "proud papa" recently, it being a baby girl. We are in hopes that it will grow up to be the President of Altoona District some day.—Peg McFall

NEW JERSEY. The seed is planted! A very successful First Annual Convention took place at Holy Trinity Lutheran Church, Audubon. On Wednesday, May 15th, beginning with a Fellowship Supper, and continuing with a Hymn Sing, the Business Session, and the Service of Installation, followed by a Reception and Refreshments. Present were Executive Secretary Kinports, Intermediate Secretary Ducker, Synodical President Ken Dry, and a goodly number of pastors and Leaguers representing every active society in the "active" sector of the assigned territory. The Constitution was adopted, officers elected, and plans laid for an effective District program in the immediate future, the next meeting to be in the newest Church, Bethany, Palmyra, some time in the merry month of June. A fine group of officers were elected, all of whom will prove of great assistance to the undersigned in his duties as first President.—Eugene H. Kelchner

We're all looking ahead now to a great Synodical League Convention in Harrisburg, July 17th to 19th, and to another fine League affair in the Inter-Synodical Retreat at Camp Nawakwa on August 25, 26 and 27.

Sylphan-ia will be heard from again!

EUGENE H. KELCHNER

Publicity Chairman

NEW JERSEY

Jump in your "jallop" and we'll all go a-callin' on the State's news correspondents to have brief chats with them on the various District activities. There are seven of them—all "unsung" heroes (and occasionally "unheard" from!)

We'll begin the tour at Trenton, the State Capital, where the newest and perhaps most flourishing District holds forth. The home of Miss Alma Nicolai our first objective.

"Hello, everybody!" voices our host pleasantly, "I'm always so very happy to boost Trenton District. April was our banner month. After a most successful Rally at the Advent Lutheran Church, with a record attendance of over 160, we scheduled a supper conference sponsored by Harold Haas, State Educational Secretary, in Bethel Church, Sunday, April 21st. And I'll just bet none of you believe it, but when we held our first annual Fun Night on May 7th, in Trinity Church's Parish House, all the Luther Leaguers participated in the entertainment, and we had an excellent turnout of young folks."

"Well, that's fine," we venture, "and do you have any plans for the immediate future?"

"Yes, and I wasn't going to let you go without telling you about them. In connection with our May Rally in the St. John's Slovak Church, we are to have Dr. Samuel T. Nicholas, a former pastor in our nation's capital, now retired in Upper Darby, Pa., to speak on 'The Efficacy of the Word.' And it is at this same Rally that we conduct our annual business meeting and election of officers. But to top it all off, we resort to the unique. The Slovak choir will favor us with a few anthems in their own native tongue, and you know how that 'goes over' with everyone."

Having heard renditions at previous rallies we agreed, and took our departure for Central District. Here, it's Ernst Knoblauch, busy President, whom we call on.

Says Ernie: "Our District has been busy and I've been so busy myself with local Church work that I can only give you brief ideas as to our activities. Will this be all right?"

Did we say yes? I suppose we did. Or did we? Anyway, Ernie proceeded.

"On Sunday, March 10th, the Central District Lenten Retreat was held at St. Paul's Church, Linden, with approximately 80 Leaguers present. After the service, the District officers were installed by Pastor Heck . . . On April 5th the Seniors of the District were the guests of the Senior League of Zion, Rahway, at a Social. For entertainment the host League put on a half-hour Minstrel Show . . . On May 14th at Emanuel Lutheran Church, New Brunswick, an Educational Forum was conducted by Harold Haas in the afternoon. After the supper meeting we were given a very fine address on 'Christian Education,' by President Clarence C. Stoughton of Wagner College. In the afternoon, preceding the Forum, the Junior Choir of Emanuel Church, under the direction of Miss Marie Zimmerman, gave a brief musical program . . . On Tuesday Evening, April 30, the Senior League of Grace Church, Perth Amboy, gave a play, 'No Men Admitted,' inviting the District to attend the performance . . . On Friday Evening, April 26th there was a Silver Bay Rally at St. Peter's Church, North Plainfield. Rev. Dr. Paul C. White was the speaker and he also showed pictures of Silver Bay . . . On Monday Evening, May 13th, the District had its Spring Rally at Calvary Church, Cranford, with the Hon. Alvin H. Schaeider as the speaker."

From here we drop down to Asbury Park, one of our State's numerous seashore resorts, where an aggressive and progressive J. Fred Danker presides over the Shore District.

"We held our last Rally at Red Bank," he said, and continuing, "our next Rally will be at Atonement Lutheran Church in Asbury Park, and our guest speaker is to be Harold Haas, Educational Secretary of the State Luther League. This will be our annual meeting, too. And did you know that the next Labor Day Weekend State Convention will be here in Asbury Park?"

"You bet your boots," we replied, "and we're glad of it, because it was in your Church in 1895 that the State League was organized. But we'll be sending in our reservations at once, as accommodations will be at a premium in your town on that weekend."

"Don't worry about that," Fred reassured us, "we'll be able to take care of everyone, come one, come all!"

"Good! We'll see you the 31st of August, then!"

Heading north we arrive in good time at Wagner College on Staten Island to interview the Hudson River District Publicity Chairman, Walter Moten, who is preparing for the Lutheran ministry at this Lutheran College. Not finding him there, we journey on to his home in Jersey City, the key city of the District.

"Start talking Hudson District, Walt," we exclaimed, "we're in need of some 'copy' for the Review!" We well knew he could and would oblige as you will notice in reading on.

"Well, first of all, the District Intermediate League held its Life Service Rally on April 3rd, with the Senior District's Life Service Secretary, Miss Julia Roth, as the evening speaker. Then," he continued, "four days later the Senior District sponsored an Educational Institute—"

"With Harold Haas in charge?" we interrupted.

"That's right," was the imaginary reply, "but how did you know?"

"Only that he's been everywhere else in the State! Why he's one of the busiest departmental secretaries the State League has ever known. But go on with your story."

So he continued: "There was a discussion that followed on the League program, with the 'big three' answering the Leaguers' questions on Education, Missions and Life Service. A Fellowship Supper and Vesper Service at which Rev. Paul C. White presented a topic concerning the Educational program of the Luther League of America, concluded the day's program, but not without a look ahead to the Second Lutheran Youth Rally at the New York World's Fair on June 23rd, which we plan to participate in."

"Anything else?"

"The annual Bergen-Hudson joint rally," he reflected. "But you better let Bergen District report on it. They were the hosts this year."

"We're off then to Madeline Toelle's," we shouted.

Once in Madeline's presence we spoke up at once: "Now we know you've got dozens of items of interest, but our report is already bulky. Just give us what's different, please!"

Obligingly then our genial friend launches out. "Sure, we're having our annual Memorial Service at the Lutheran Cemetery in West Englewood, Sunday, May 26th. That's different, isn't it? And the League in Hasbrouck Heights is sponsoring a series of 'International Suppers' on three successive May Saturdays as follows: May 11th, Spaghetti; May 18th, Chow Mein; and May 25th, Chili Con Carne. That's different, isn't it? Our District Intermediates held a meeting on a rainy April day and in spite of the weather, one League with 100% attendance, took off the banner and in all there were 81 Intermediates present. That's different, isn't it? The regular English Service at the German Lutheran Church in Passaic was turned over to the local Seniors and Intermediates, May 5th, for the purpose of observing Life Service Sunday. That's different, isn't it? And—"

"You win," we conceded, "and now give us some briefs on the Bergen-Hudson Rally at Hasbrouck Heights."

"Registration was at 3 P. M. followed by an afternoon service at which the guest speaker was Mr. William H. (Uncle Pat) Patrick, Jr., national treasurer. His theme was 'Opportunities For Investing Life.' We had a layman's point of view and a pastor's as well from Rev. Dr. Willis Hinman. The entertainment fellowship supper and vesper service followed. And you ought to know how crowded the Church was. You were there."

Wending our way homeward we set about the task of assembling our findings, when we found the following telegram from the Newark District President, Arthur Bonnet:

"For Review Newark Rally Trinity Slovak May 13th Chernansky Chairman Schaediger Speaker Reorganization Election Officers Grand Social Present Trinity English St. Johns Holy Trinity Slovak."

Now for a line or three from the Southern District, or at least what's left of that old set-up since the Synodical Leagues have started to function. A Rally was held in April with very few in attendance. Miss Della Vandersloot gave an illustrated lecture on "The Gospel in Chaotic Europe." No other plans have been since disclosed.

That takes in seven fields of League endeavor in New Jersey, and we trust you found some interest in the little tour. 'Twas longer than usual but your chauffeur's instructions were: "Give her the 'gas'!"

EUGENE H. KELCHNER Publicity Chairman

NEWS OF THE LUTHER LEAGUE OF THE PITTSBURGH SYNOD

"Four Dimensions in the Luther League" has been chosen as the theme for the first annual convention of the Luther League of the Pittsburgh Synod to be held July 22, 23, in Calvary Lutheran Church, Wilkensburg. Departmental conferences will be held and departmental secretaries are looking forward to conducting these as training classes and for group discussion.

Conference News

Erie—Young people of the Erie Conference met at Luther Memorial Church, Erie, May 10 and 11, for their annual convention. The chaplain, Rev. Lewis Fox, and the speakers, Rev. Edward K. Rogers, and Rev. Oscar W. Carlson enlarged upon the theme, "Christ, the Way, the Truth, and the Life."

Greensburg—The convention of the Greensburg Conference will be held June 12 at Harrold Old Zion Church. Dr. Rudisill, president of Thiel College, will be the guest speaker.

Northeast—Before the annual convention in June the active Leagues of this conference will contact inactive Leagues and congregations where Leagues have not yet been organized in an effort to have these organized before the convention.

West—At the first annual convention of the newly organized West Conference, April 27, all officers who had been temporarily named last February were re-elected. They are: President, William Gregor; Vice-President, Russel Riethmiller; Secretary, Ruth Heckel; Treasurer, Harold Hollerman; and Statistician, Olive Wahl. A constitution was adopted and several new Leagues were welcomed into membership. The theme, "Serious Zest In Our Quest," was discussed.

JANET ANTHONY, Publicity Chairman

INDIANA

The Ol' Hoosier Dopester is back again, after a long vacation. I guess after the last session (September, 1939, issue of the Review) you were kind of tired of our "wind-jamming." Far be it from us to be asleep, even though we don't inform you regularly—far be it from that. As usual, Indiana has been on its toes, doing its work, under the capable leadership of its President, Paul D. Joers.

The Publicity Department has been in constant touch with the 1941 National Downtown Headquarters at Brantford, Ontario. More of the state publicists should contact Rev. Norman Berner. Offer your services! He needs you and you need him. A lot depends on the forthcoming convention, if you are willing to publicize the Convention at Kitchener-Waterloo, during July, 1941.

Scoop—By the time this issue of the Review reaches you the President of the Luther League of Indiana, Paul Joers, will have been married to Miss Harriett MacCorkle. The wedding is scheduled to take place on June 16th, in Holy Trinity Church, South Bend. Rev. Wm. C. Zimmann will preside at the ceremony.

The Northwest District sort of "stole" the show at the Winter Rally, held in Holy Trinity, South Bend. Byron W. Faust, State Extension Secretary, introduced three new Leagues for acceptance into the District. They included: First United of Hammond (Senior); First of Goshen (Intermediate); and Calvary of Cromwell (Intermediate).

Final preparations are being made for the 43rd Annual Convention, to be held at Lake Wawasee, July 14, 15.

Since all good thing (and bad, too) must end, so must this little bit of information.

FREDERICK W. ANDERSON,
Publicity Director

CONSCIENCE

*The still, small voice,
How oft you've heard
Its silent, pleading call.
How oft you've felt within your breast
The reason for it all.*

*The still, small voice,
When it has cried
With pleading for your soul,
Did you reply within your heart,
"Take me and make me whole."*

*The still, small voice
Within yourself,
It is your God who speaks.
How could you dare to purge His home—
The heart and soul He keeps?*

—M. E. R.

Financial Reports

We are grateful for the contributions during the past six months in dues, Sustaining Memberships and Africa project. Six months to go to make 1940 a banner year with 100% response.

DUES REPORT

May 31, 1940

League	Senior		Intermediate	
	Billed	Paid	Billed	Paid
Northern California	\$27.00		\$11.25	
Southern California	75.00	\$18.75	18.75	
Columbia District	34.00		5.00	
Connecticut	58.50		37.50	
5—Florida	41.25	41.25	8.25	\$8.25
Georgia-Alabama	71.50		37.75	
Illinois	231.25	85.00	60.00	10.00
Indiana	103.00		28.75	
3—Iowa	131.00	131.00	35.25	35.25
Kansas	83.75		12.50	
4—Kentucky-Tennessee	55.75	55.75	10.75	10.75
Maryland	296.75	103.50	90.50	34.75
Michigan	64.75	27.75	37.25	18.00
6—Midwest	90.00	90.00	3.75	3.75
Minnesota	70.00		31.25	
Mississippi	20.00	12.00		
Nebraska	96.50	24.13	16.00	4.00
New Jersey	77.75	38.75	58.75	29.50
New York	421.75	105.44	291.25	72.82
North Carolina	638.25	159.57	245.00	61.25
Ohio	343.75	171.90	56.25	28.14
2—Pacific Northwest	47.00	47.00	11.25	11.25
Pennsylvania:				
Central Pennsylvania	646.50	161.64	228.50	57.15
Ministerium	1,312.00	260.67	269.75	61.96
Pittsburgh	397.25	66.22	87.75	14.64
1—Rocky Mountain	37.50	37.50	12.50	12.50
South Carolina	355.75	271.40	106.25	74.48
Texas	108.00	21.77	18.50	1.30
Virginia	307.25	76.88	129.00	32.25
West Virginia	44.50	32.50	14.50	8.25
Wisconsin	49.00		29.50	
Alberta Conference		20.00		
	\$6,336.25	\$2,062.37	\$2,003.25	\$590.24

AFRICA PROJECT

May 31, 1940

League	Quota	Paid	
		Senior	Inter.
Northern California	\$50.00		
Southern California	150.00		
Columbia District	65.00		
Connecticut	100.00		
Florida	50.00	\$16.50	\$2.50
Georgia-Alabama	130.00		
Illinois	330.00	65.00	
Indiana	175.00	40.00	10.00
Iowa	125.00	29.77	
Kansas	140.00	101.45	
Kentucky-Tennessee	70.00	10.38	
Maryland	520.00	158.23	39.65
Michigan	125.00	48.35	3.00
Midwest	135.00	36.14	
Minnesota	115.00	13.29	
Mississippi	30.00	5.00	
Nebraska	100.00	60.00	
1—New Jersey	195.00	181.03	24.43
New York	720.00	154.52	
North Carolina	1,100.00		
Ohio	555.00	135.00	
Pacific Northwest	90.00	26.79	5.00
Pennsylvania:			
Central Pennsylvania	1,065.00	313.00	
Ministerium	2,150.00	1.00	8.42
Pittsburgh	655.00	4.60	
Rocky Mountain	40.00		
South Carolina	640.00	171.43	
Texas	180.00	34.30	
Virginia	505.00	4.33	
West Virginia	55.00	25.04	9.00
2—Wisconsin	80.00	80.00	
Intermediate Rally—Long Beach			7.00
Canada		3.00	
Miscellaneous		12.83	
Manitoba		30.00	
Nebraska-Midwest Special Off'g.		13.71	
	\$10,440.00	\$1,774.69	\$109.00

SUSTAINING MEMBERSHIP REPORT

January 1 to May 31, 1940

League	Quota	Total Paid	Sust.	Cont.	Alumni Gift Mem'l
Northern California ..	\$25.00				
Southern California ..	50.00	\$30.00	\$10.00	\$15.00	\$5.00
Columbia District ..	25.00	5.00	5.00		
Connecticut	35.00	15.00			15.00
Florida	25.00	4.00		4.00	
Georgia-Alabama ..	50.00	22.00	15.00	2.00	5.00
Illinois	150.00	51.00	5.00	1.00	45.00
Indiana	65.00	6.00		1.00	5.00
Iowa	65.00	6.00	5.00	1.00	
Kansas	70.00	5.00			5.00
Kentucky-Tennessee ..	35.00	10.00	5.00		5.00
Maryland	200.00	100.00	72.00	23.00	5.00
Michigan	40.00	5.00	5.00		
Midwest	40.00	10.00	10.00		
Minnesota	45.00	2.00		2.00	
Mississippi	10.00	5.00	5.00		
Nebraska	65.00	5.00	5.00		
New Jersey	50.00	31.00	10.00	11.00	10.00
New York	300.00	118.50	55.00	16.00	47.50
North Carolina	400.00	14.00	10.00	4.00	
Ohio	230.00	20.00	20.00		
Pacific Northwest ..	30.00				
Pennsylvania:					
Central Penna. ...	415.00	259.50	88.00	116.50	55.00
Ministerium	840.00	224.00	103.00	71.00	50.00
Pittsburgh	255.00	21.00	15.00	6.00	
Rocky Mountain ..	25.00				
South Carolina	230.00	50.00	25.00	20.00	5.00
Texas	70.00	11.00		1.00	10.00
Virginia	225.00	88.25	50.00	23.25	15.00
West Virginia	30.00	11.00	5.00	1.00	5.00
Wisconsin	30.00	14.00	5.00	4.00	5.00
Canada		12.00	10.00	2.00	
Special		82.00	73.00	9.00	
		\$1,237.25	\$611.00	\$333.75	\$292.50

SUSTAINING MEMBERSHIP REPORT—May, 1940

NORTHERN CALIFORNIA

SOUTHERN CALIFORNIA, total 18

Helen Ralston

Rev. James Beason

Hollywood Intermediate Luther League, Hollywood

COLUMBIA DISTRICT, total 1

CONNECTICUT, total 3

FLORIDA, total 4

GEORGIA-ALABAMA, total 6

Georgia-Alabama Synodical Luther League

Annie Hartmann, By Ascension Intermediate Luther League, Savannah

ILLINOIS, total 11

Rev. F. W. Otterbein, D.D., By the Luther League of Illinois

Fox Valley District Luther League

INDIANA, total 2

John C. Wener, Memorialized by Holy Trinity Luther League, South Bend

IOWA, total 2

KANSAS, total 1

KENTUCKY-TENNESSEE, total 2

MARYLAND, total 38

Frances Miller

Baltimore District Luther League.

Clear Spring Senior Luther League, Clear Spring

Carlton Rhoderick

MIDWEST, total 2

St. John's Senior Luther League, Scribner

MINNESOTA, total 2

NEBRASKA, total 1

NEW JERSEY, total 14

Martha Michelfelder

Henry Beisler

NEW YORK, total 35

Mrs. George C. Ackerly

Mrs. Joseph Dittmer

Mrs. Dorr R. Crounse

Dr. J. G. Traver

Gilead Luther League, Center Brunswick

NORTH CAROLINA, total 6

OHIO, total 4

PACIFIC NORTHWEST

PENNSYLVANIA:

Central Pennsylvania, total 142

Wm. H. Patrick, Jr.

Ernest Ruth, By Messiah Senior Luther League, Philadelphia

Mrs. Frank Hessenberger, By Messiah Senior Luther League, Harrisburg

Maxine Reitz

Eldon McCracken

Lester Yarnell

St. James Luther League, Huntingdon

Rev. Joseph E. Law

Rev. Harry W. Miller

Rev. Howard R. Gold

Rev. Lester G. Shannon

Rev. Ira S. Sassaman

Rev. Harold L. Rowe

Rev. E. W. Fitzgerald

Rev. O. E. Sunday

Rev. Albert F. Klepfer

Rev. Floyd H. Moyer

Rev. Carroll S. Rudisill

Rev. Herman G. Stuempfle

St. John's Luther League, Westville

Dr. and Mrs. Henry W. A. Hanson

Lester M. Seiders

Robert Fogle

Dorcas R. Miller

Richard E. Heiland

L. R. Hobaugh

Laura Wakley

Mt. Zion Senior Luther League, Scalp Level

A Friend

Trinity Luther League, Juniata, Altoona

Ministerium, total 97

Francis K. Kline

Lewis Kohn, Jr.

William Schell

Mrs. Joseph R. Shuster

Ruth Niemeyer

Mrs. M. L. Wahrmann

Rev. M. L. Wahrmann

Marlan Frantz

Helen Lang, By St. John's Senior Luther League, Wilkes-Barre

Holy Trinity Senior Luther League, Kingston

St. Joseph's Senior Luther League, Allentown

George M. Berg

Margaret E. Christ

Rev. E. G. Schmickel, II

Mrs. Ruth Stauffer

James J. Frankensfield

Melba Beam

William Hagar

Rev. J. Ray Houser

Lawrence Reese, By St. Andrew's Senior Luther League,

Perkasie

Redemption Luther League, Rhawnhurst, Philadelphia

Pittsburgh, total 8

Rev. Charles M. Teufel, D.D.

St. John's Luther League, Johnsonburg

ROCKY MOUNTAIN

SOUTH CAROLINA, total 25

TEXAS, total 3

Alma Reyder, By First Intermediate Luther League, Galveston

VIRGINIA, total 36

Leta Frank

Ophelia Printz

Rosenbaum Chapel Luther League, Crockett

St. James Luther League, Chilhowie

Muhlenberg Luther League, Harrisonburg

Holy Trinity Luther League, Lynchburg

Mrs. J. L. Richardson, By College Church Senior Luther

League, Salem

Rev. Carl A. Honeycutt

David Miller

Mrs. Lester Griffith

Charles Wagner

Trinity Luther League, Stephens City

Rev. Lester A. Wertz

Marguerite Teaford

Betty Ruth Kirkpatrick

John Cook

Rev. A. L. Hahn, By Trinity Luther League, Newport News

Trinity Luther League, Newport News

Salem Luther League, Mt. Sidney

Wheatland Luther League, Buchanan

Hensil B. Archart

WEST VIRGINIA, total 3

WISCONSIN, total 6

CANADA, total 5

Rev. Norman Berner

Manitoba District Luther League

In Memoriam



*God called our loved
ones, but we lose
not wholly,
What He has given;
They live on earth
in thought and deed,
as truly
As in His Heaven*

—Whittier

Memorialized in Sustaining Membership Fund

John C. Wener

Memorialized by Holy Trinity Luther League, South Bend, Ind.

YOUTH CONFERENCE

Luther Leaguers were very much in evidence at the Third Lutheran Youth Conference at Wittenberg College, Springfield, Ohio, April 26-28. More than 400 Lutheran Youth from Michigan, Kentucky, Tennessee, West Virginia, Indiana and Ohio assembled for this great spiritual feast. Many worth-while thoughts were presented on the general theme "A Faith for Youth."

Among the speakers we note the names of Mr. Alvin Schaediger, President of the Luther League of America; The Rev. Gould Wickey, Ph.D., D.D., Executive Secretary of the Board of Education; the Rev. Rudolph G. Schulz, D.D., president of Carthage College; the Rev. F. Eppling Reinartz, Secretary on Promotion; the Rev. J. Harmon McGuire, pastor of Elgin, Ill. There were many other persons appearing on the program who are vitally interested in youth and their relationship to the church.

President Tulloss gave the responsibilities for arranging the program, planning the promotion and publicity and guiding the conference to a successful completion into the hands of committees. These were made up of students at Wittenberg and faculty members. Dean B. H. Perships was general chairman for the conference.

Much time was given to discussion of youth problems, both social and spiritual. Opportunities were afforded for private conferences with the leaders of all discussion groups. Especially appreciated were the conferences on vocational guidance.

—JOSEPH W. FREASE

Third Lutheran Youth Conference held at Wittenberg College, Springfield, Ohio, April 26-28, 1940



BOOK REVIEW

"Brother Lawrence, the Practice of the Presence of God"

A young soldier gazed in awe at a lonely tree, standing in solitude and reaching its leafless branches up to the cold, beclouded heavens. The miracle of its eventual transformation to summer glory captured his imagination and for the first time he realized the vast power and benevolence of God.

From this simple incident, mighty roots grew in the heart of the youth, turning him from an awkward, inarticulate fellow to a man whose love, faith, and trust in God has rarely been equalled. He became a lay brother among the humble Carmelites and since he was comparatively an unlearned man, Brother Lawrence was made cook and keeper of the kitchen in the monastery.

Though he, as well as his surroundings, was so humble, he found untold happiness in serving His Lord in his own way. Here he developed to the utmost the practice of his belief in the constant loving presence of God about him not merely at the altar but in the kitchen; not only while he knelt in prayer but while he bustled about his tasks of the day. To Brother Lawrence picking up a straw from the ground was as important in God's eyes as preaching an eloquent sermon. No theological doctrines confined his faith—his simple but impressive philosophy of everlasting, loving companionship with God was a revelation and an inspiration to all those who came to know the serene countenance of Brother Lawrence.

From his seventeenth-century kitchen, Brother Lawrence speaks clearly and encouragingly to all who would come closer to God today. For this privilege, we are grateful to his associates and friends who treasured his letters or recorded his conversations with them so that rich and poor, sinner or saint, might learn the beautiful path of devotion he had opened to them.

Amongst the wars and unrest of the world of today, the sincere Christian seeks blindly for peace and love. Great truths do not change through the centuries; a great message always echoes until it finds a heart to fill. "Brother Lawrence" is a little volume, but it contains a wealth of thoughts upon which our minds and souls can meditate and find rest. Reading it will prove to be a blessing.

—MELVA LEFELAR CAREY

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The stars in the blue union of our flag stand for the States of the Union, one star for each State. You know this, but perhaps you do not know that each star represents its own individual State, and its position on the square of blue is carefully and definitely regulated by law and executive order.

On October 26, 1912, the executive order of President Taft concerning the flag was made and it provided for the specific arrangement of the stars. They were to be arranged in six horizontal rows of eight stars each, starting from the upper left-hand corner, each row running from left to right, the star corresponding to each State being named in the order in which the States ratified the constitution.

Thus, star number 1, in the upper left hand corner, is for Delaware; star number 48, in the lower right-hand corner, is for Arizona. The following will show at a glance which star is that of your State:

First row—1, Delaware; 2, Pennsylvania; 3, New Jersey; 4, Georgia; 5, Connecticut; 6, Massachusetts; 7, Maryland; 8, South Carolina.

Second row—9, New Hampshire; 10, Virginia; 11, New York; 12, North Carolina; 13, Rhode Island; 14, Vermont; 15, Kentucky; 16, Tennessee.

Third row—17, Ohio; 18, Louisiana; 19, Indiana; 20, Mississippi; 21, Illinois; 22, Alabama; 23, Maine; 24, Missouri.

Fourth row—25, Arkansas; 26, Michigan; 27, Florida; 28, Texas; 29, Iowa; 30, Wisconsin; 31, California; 32, Minnesota.

Fifth row—33, Oregon; 34, Kansas; 35, West Virginia; 36, Nevada; 37, Nebraska; 38, Colorado; 39, North Dakota; 40, South Dakota.

Sixth row—41, Montana; 42, Washington; 43, Idaho; 44, Wyoming; 45, Utah; 46, Oklahoma; 47, New Mexico; 48, Arizona.—Selected.

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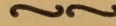


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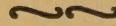
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